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E. A. W. BUDGE, M.A.

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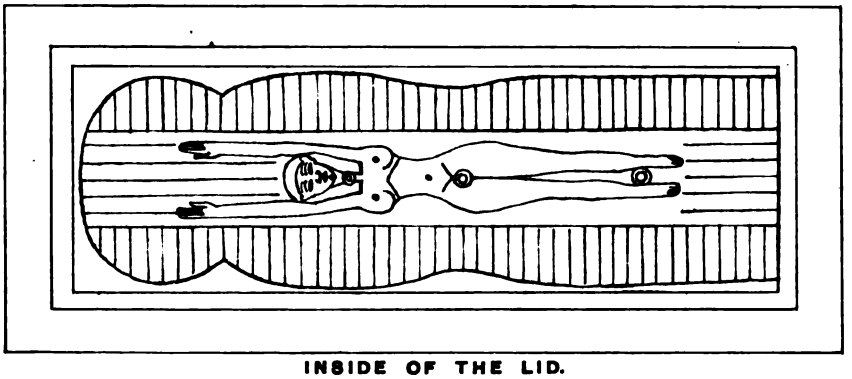
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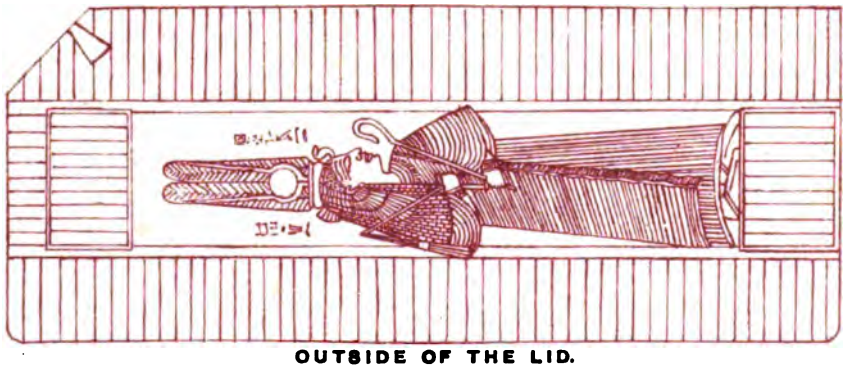
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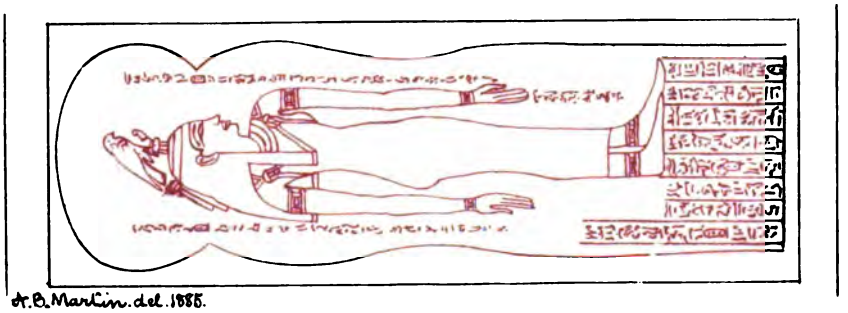
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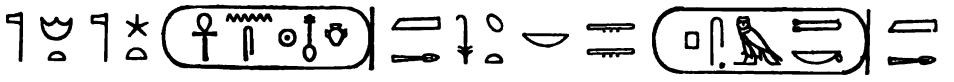
OUTSIDE OF THE LID.



H. B. Martin. del. 1885.

FIGURE AT THE BOTTOM OF THE CHEST, INSIDE.

Scale, about ½ inch to a foot.



THE SARCOPHAGUS

OF

ĀNCHNESRĀNEFERÀB,

QUEEN OF ÀḤMES II, KING OF EGYPT.

ABOUT B.C. 564–526.

BY

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London:

WHITING & COMPANY,

30 AND 32, SARDINIA STREET, LINCOLN'S INN FIELDS, W.C.

1885.



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PREFACE.

THE object of the present work is to give to scholars a complete copy of the text which is inscribed on the outside and inside of the Sarcophagus of Ānχnesrāneferâb; and an interlinear transliteration and translation, which may be useful to beginners, and to those who take an interest in the Egyptian language. The translation underneath the text is as literal as the difference between the English and Egyptian languages will allow; but for the convenience of the reader a free rendering of the whole has been given in the Introduction. As the genders of the nouns in the Egyptian text are often confounded, the same confusion has at times proved unavoidable.

In the preparation of this work I have had much assistance from my revered chief Dr. Birch, who with his characteristic generosity, has allowed me to draw freely upon the boundless wealth of his learning. From Mr. Le Page Renouf I have received the greatest help; and, in spite of the innumerable calls upon his time, he has allowed me to read over the whole text and translation with him

twice, and has assisted me in the correction of the proofs. To these veterans among Egyptologists I tender my grateful thanks. Owing to the kindness of Mr. W. H. Rylands, F.S.A., who supplied the drawings from which the uncommon hieroglyphics were made, the text on the Sarcophagus has been exceedingly well represented in type; while the excellent drawings of Mrs. Rylands (*née* Martin) will give a correct idea of the arrangement of the text, and the character of the reliefs on the cover and inside of the Sarcophagus. The whole of the Egyptian type used in this book has been set up by Mr. C. T. Fisher: no small task in the case of a text containing about 20,000 characters.

E. A. W. BUDGE.

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INTRODUCTION.

THE black marble Sarcophagus[1] of Ānχnesrāneferâb is preserved in the British Museum, and forms No. 32 of the National Egyptian Collection. It was hewn out of a solid piece of marble; it is 8 ft. 6½ in. long, 3 ft. 9 in. wide, and 3 ft. 6½ in. high. The outside and the inside of both "chest" and cover have been beautifully smoothed, and, excepting the space occupied by the figures of Athor and the goddess Nut or heaven, are entirely covered by well-formed incuse hieroglyphics, arranged for the most part in perpendicular lines. The cover is slightly vaulted[2] at the sides, and on the outside rises to a rectangular panel in which, in bas-relief, is the goddess Athor. She is represented in profile, standing facing to the left, and on her head she wears the solar disk, plumes, and horns. She also wears a head-dress composed of the body and wings of a vulture, with an uræus in front; and round her neck is a collar. She is draped with a fringed garment extending from her neck to her ancles; it covers her wrists, and while its inner part has vertical folds, its outer has horizontal. She also wears sandals with high ancle straps. In her right hand she holds the whip  *χu*, and in the left the symbol of

[1] Properly speaking, "chest' or coffin. The Egyptians called such a thing *tebu* or *tebt*  "a box." Coptic, ⲑⲉⲃⲓ, ⲑⲏⲃⲓ, ⲧⲏⲃⲉ, *cippus, arca sepulchralis*, ⲧⲁⲓⲃⲉ, ⲧⲁⲓⲃⲓ *urna;* Hebrew תֵּבָה, Chaldee תִּיבוּתָא, Arabic تابُوت, Ethiopic ታቦት:

[2] This shape is peculiar to the coffins of the XXVIth Dynasty. (Dr. Birch, in Wilkinson's "Ancient Egyptians," Vol. III, p. 490.)

power ʔ *ḥeḳ*. Over her head, and beneath her feet, are two panels containing ten and nine lines of hieroglyphics respectively. On the sides of the cover the lines of inscription are at right angles to the figure.

Inside the cover of the sarcophagus is a full-length naked figure of the goddess Nut or heaven, represented full face, and wearing a wig. Her arms are extended over her head, and she is intended to represent heaven bowed over the earth, which she touches with her hands and feet. Under her chin, at her waist, and between her legs is a representation of the disk of the sun; above her head and beneath her feet are perpendicular lines of inscription, while on the right hand and the left the lines run at right angles to the figure.

On the bottom of the coffin inside stands the goddess Athor, profile facing to the right. On her head are the hawk and feather, emblem of the West, and round it she wears a fillet. A collar encircles her neck; her wrists are decorated with bracelets, and her feet with anklets. Athor was identified with Nut, and her connexion with the West allied her with the setting sun or the god Átum, of whom she was the wife. Hence she is found inside coffins, on the board on which the mummy was laid, receiving him as it were into her arms as the earth or West, while Nut, as the heaven, on the inner part of the lid, covers the body of the deceased.[1] Before and behind the goddess is a perpendicular line of hieroglyphics, and beneath her feet are eight others. It will be seen that the arrangement of the figure and inscription on the in and outside of the cover, and on the bottom of the coffin inside, is the same.

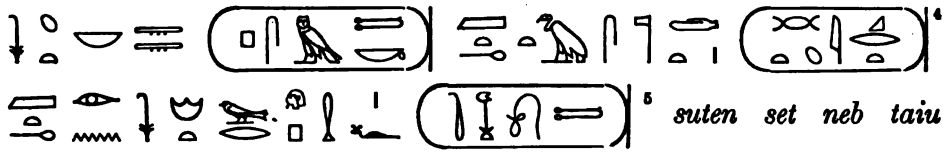
The outside of the coffin contains 116 perpendicular lines of hieroglyphics, divided by straight lines which were originally filled in with red colouring. At the top of the lines is a representation of heaven studded with five-rayed stars; and above this is a horizontal line of hieroglyphics, which beginning at the head of the coffin and reading in

[1] Dr. Birch, in Wilkinson's "Ancient Egyptians," Vol. III, p. 119.

a left-hand direction, runs round the four sides of the coffin. Of this line we shall speak further on. Parts of a few lines at the foot of the coffin and the cover are broken away; but this damage was done at a very early date, probably during the reign of Cambyses.

In the *Moniteur*, 25 Juillet, 1833, Champollion-Figeac stated that according to a note sent by M. de Verinnac, the Commander of the *Louxor*, the sarcophagus was found at Thebes, behind the Ramesseum, at the bottom of a funereal pit sunk in the rock to a depth of 125 feet.[1] It was taken to Paris together with the Luxor Obelisk,[2] but was subsequently purchased by the Trustees of the British Museum.

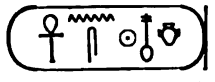
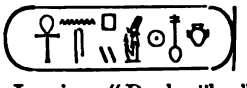
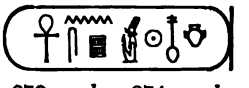
The coffin was originally hewn out and inscribed for Ānχ-nesrāneferâb,[3] the queen of Amāsis II, one of the kings of Egypt of the XXVIth Dynasty. According to our inscription she was

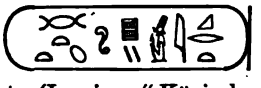
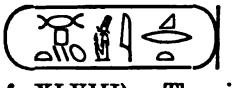
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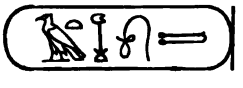
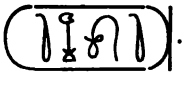
[5] *suten set neb taiu*

[1] "Égypte Ancienne," Champollion-Figeac: Paris, 1839, p. 375; Wiedemann, "Aegyptische Geschichte," p. 658; Leemans, 'Lettre sur les monumens égyptiens portant des légendes royales," pl. xxiv, and p. 122.

[2] *See* Lebas, "L'Obélisque de Luxor:" Paris, 1839.

[3]  but also  and 
See Mariette's "Karnak," pl. 56, *a*; Lepsius, "Denkmäler," III, 273, *e*, *h*; 274, *a*, *h*; Rosellini, "Mon. Re." pl. 13, etc. The signs  were added to the cartouches at a later period than that in which the coffin was made, and are an appellation of Amen-hotep, the second occupant of the coffin.

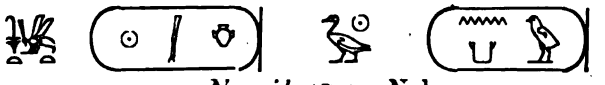
[4] Other forms are  and  and they read Nitâtqart-śeretenpimuntu (Lepsius, "Königsbuch," Taf. XLVIII). The signs  added to this cartouche form the name—Ta-śere-pi-Mentu—of the mother of the "royal scribe, Amenhotep."

[5] Also  and  .

Psamtek māχeru mut-s nutâr ṭûat Nitâqart mātχeru âri en suten ḥemt urt ḥetep ḥen-f Tχauat, "Royal daughter of the lord of the two earths Psammetichus; her mother (was) the nutâr ṭûat Nitocris, the daughter of Taχuat, the great one the divine spouse and first one of his majesty (Necho)." Her brother was Uaḥ-âb-rā or Apries, and they both were the children of Psammetichus II and Nitocris, and the grandchildren of Necho and Taχuat. The XXVIth or Saïte dynasty was formed by the following kings:—



Uaḥ-âb-rā, or Psammetichus I.



Nem-âb-rā, or Nekau.



Nefer-âb-rā, or Psammetichus II.



Ḥāā-âb-rā, *Uaḥ-âb-rā*, or Apries.[1]



χnum-âb-rā, or Âḥmes (Amāsis) the son of Neith.



Ānχ-ka-en-rā, or Psammetichus III.[2]

Amāsis the husband of Ānχnesrāneferâb was originally a general in the army of Apries, who carried on wars against the

[1] The פַּרְעֹה חָפְרַע of Jeremiah xliv. 30.

[2] For the length of reigns of these kings, see the table in Wiedemann, "Aegyptische Geschichte," p. 602; Ebers, "Disquisitiones de dyn. 26 regum Ægyptiorum," 1865.

enemies of Egypt most successfully. He attacked and defeated the inhabitants of Cyprus; he conquered the armies of Tyre and Sidon, and made himself master of Phœnicia and Palestine.[1] At this time Zedekiah the king of Judah, who had been made king by Nebuchadnezzar II, made an alliance with Apries or Hophra, who marched against the Babylonian king. The Babylonian army withdrew, and recommenced their attack upon Jerusalem. Zedekiah looked to the Egyptians in vain[2] for help in this crisis, and the city was captured B.C. 558. Jeremiah and a large number of people fled to Taphnes, and distributed themselves throughout the cities of the Delta,[3] and Nebuchadnezzar was now virtually master of the East. A little later Apries made an alliance with Adiakran, king of the Libyans; but between this nation and the Greek colony of Cyrene a strife had broken out, and Apries was compelled to send a general and an army to quell the disturbance. The Egyptian army was defeated at Irasa,[4] at the spring called Theste. When the remainder of the army arrived in Egypt, and found that they had been purposely sacrificed to the ambitious will of their master, they broke out into open rebellion. Then Apries and his favourite general Amāsis began to address the troops to try and reduce them to obedience. And while the latter was speaking to the mutinous subjects of Apries, one of the soldiers came up behind him, and putting a helmet on his head, said that the whole army were willing to acknowledge him as king. Amāsis accepted the honour, and became their leader. When Apries heard this, he sent Patarbemis to bring Amāsis back in submission to him. His embassy was in vain,

[1] Birch, "Egypt," p. 180; Wilkinson, "Ancient Egyptians," I, p. 115; Wiedemann, "Aegyptische Geschichte," p. 636.

[2] Ezek. xxix. 6, 7. [3] Birch, "Egypt," p. 181; Wiedemann, p. 637.

[4] Herodotus, IV, p. 159; and see the notes in Rawlinson's edition. Battus, surnamed the "happy," was king of the Çyrenæans at that time.

and the king was so exasperated that he ordered the ears and nose of Patarbemis[1] to be cut off. This outrage had the effect of causing many of the supporters of Apries to go over to the insurgents. Apries then collected his auxiliary troops composed of Ionians and Carians, and with these he marched against his rebel subjects. Both armies met at Momemphis, and Apries and his troops were defeated by Amāsis and the native forces. He was taken to Saïs, his former royal residence, and treated with the greatest kindness by the conqueror. Eventually the people were dissatisfied, and they demanded that he might be delivered up to them. This being done, he was strangled and buried in the family tomb of the Saïte princes within the temple of Neith at Saïs.[2]

Aḥmes or Amāsis now became king of Egypt. He was a native of Siuph, and there are various opinions as to the origin of his greatness. It is related[3] that he presented Apries with a chaplet of flowers on his birthday, and the monarch was so delighted with it, that he sent and invited him to the feast, at the same time admitting him among the circle of his friends; and Diodorus says that he was a man of great importance. It is very probable however, that he was a man of ignoble origin,[4] and that he owed his greatness more to accident than design. Wiedemann[5] thinks that Apries and Amāsis reigned jointly from B.C. 570—564, for in a bas-relief[6] from Memphis we see King Apries followed by the divine person of Amāsis consecrating a temple. Both rulers are here shown together, but Apries has the precedence, as being the lawful king of Egypt, while Amāsis as

[1] Birch, "Egypt," p. 181; Wiedemann, "Aegyptische Geschichte," p. 638.

[2] Herodotus II, p. 169. [3] Wilkinson, "Ancient Egyptians," p. 121.

[4] Birch, p. 162; Herodotus II, p. 172; Diodorus I, p. 68.

[5] "Aegyptische Geschichte" p. 640.

[6] Champollion, "Mon.," IV, p. 443, No. 1; Rosellini, "Mon. Re.," p. 153, I; "Mon. Stor.," II, p. 140, *et seq.*

co-regent occupies the second position. Also the name of a person has been found which is composed of those of both kings, viz., Åḥmes-sa-Neit-Rā-uaḥ-åb.[1] It was during the joint rule of Apries and Amāsis that the expedition of Nebuchadnezzar II against Egypt, took place.[2] Egypt, exhausted by the battle against the Cyrenæans and the strife between Amāsis and Apries, offered but little resistance, and Nebuchadnezzar was enabled to plunder the country to his heart's content. It is very probable that after the spoiling of Egypt Nebuchadnezzar withdrew from the country, for apparently the object of most Assyrian and Babylonian conquerors was to waste and destroy a country, having pillaged the towns and cities. And it is evident from the showing of their own annals that wherever they went they left a track of desolation far and wide behind them.

The name of Amāsis is found on monuments all over Egypt, and the remains which exist prove that he was a vigorous and active builder of beautiful edifices. He beautified the temples at Saïs and Memphis,[3] and his greatest work of all was the bringing of the monolith shrine from Elephantine to Saïs, a distance of about 700 miles. It required the labour of 2,000 boatmen for three years to transport it, and it weighed about 500 tons.[4] Amāsis treated the Greeks with great cordiality, and he made rich presents to the inhabitants of Delphi, Cyrene, Lindus, Rhodes, and Samos.[5] He gave the Greeks who were in Egypt a place called Naucratis to dwell in, which in a short time became the capital for Greek commerce in Egypt. Amāsis is said to have been remarkable for his wisdom and for the laws which he laid down for his country.

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[1] Pierret, "Rec. d'Inscr.," p. 82; Revillout, "Rev. Égypt." I, p. 51.

[2] Schrader, "Aegypt. Zeit.," 1879, pp. 45–47; Wiedemann, *ibid.*, 1878, pp. 2–6, 87–89.

[3] Wilkinson, "Ancient Egypt," I, 127, 128.

[4] Birch, "Egypt," p. 182.

[5] Pliny, XIX, p. 2; Herodotus, II, p. 182.

He married Ānχnesrāneferâb, by whom he probably had no issue, and Tent-χeta, the daughter of Pa-ṭu-Neit, the priest and prophet of the god Ptaḥ. This latter lady was the mother of Psammetichus III. On a stele of this time a queen called χā-teb-ti-ârt-bet[1] is mentioned. Herodotus too adds[2] that Amāsis took a lady called Ladice, of the city of Cyrene (with which he had made an alliance), to wife, but the monuments do not mention her name. Towards the close of the reign of Amāsis Cambyses raised an army, and determined to conquer Egypt. According to Herodotus[3] the following was the reason: Cambyses sent a herald to Amāsis, demanding his daughter in marriage. Amāsis did not care to decline the offer absolutely, but in her stead he sent Nitetis, the daughter-in-law of Apries, and the last descendant of the line of Psammetichus I.[4] When Cambyses found out that he had been deceived, he was filled with fury, and hearing the facts of the rebellion against Apries, and the seizure of the throne by Amāsis, he set out on an expedition against Egypt immediately. Before the Persian army could reach Egypt Amāsis died, B.C. 526 or B.C. 527, after a reign of about forty-four years. When Cambyses arrived in Egypt he showed his anger in a most furious manner; he destroyed temples and buildings, seized all property of value, whether public or private, and all statues composed of precious metal were sent to Persia. Not content with this, when he came to Saïs[5] he entered the palace of Amāsis and ordered that the body of Amāsis should be brought out of its sepulchre. This being done, he commanded the attendants to scourge the body, to prick it with goads, and to pluck out the hair. Afterwards Cambyses ordered the body to be burned; but this story has been doubted by many authorities. The queen of Amāsis, Ānχnesrāneferâb, was buried at Thebes, but

1. Wiedemann, "Aegyptische Geschichte," p. 659.
2 Herodotus, II, p. 181.
3 Herodotus, III, 1, 2.
4 Birch, "Egypt," p. 184.
5 Herodotus, III, 16.

even this did not apparently prevent vengeance from being wrecked upon her body. Champollion-Figeac[1] says that from observations made on the spot by M. le Bas and M. Verinnac, it was evident that (1) the funereal pit wherein the queen was buried was violated at a very remote period, (2) that the sarcophagus had been opened, (3) that the mummy had been drawn out, (4) that it had been burnt very near the sarcophagus, (5) and that charred bones were to be seen among the *débris*.

The coffin appears to have had two occupants, the mummy of the queen, and that of a man of high rank; and various alterations were made in the inscription to make it suitable and applicable to the latter. Throughout the inscription the queen is generally addressed as "thou, thee," Hail to thee, etc., with the fem. suffix  or  . Inside the coffin,  is frequently used; but that is owing to the fact that it was considered of common gender. The letters that are found most frequently altered are  *s*, and  *t*; the first, , is made into , and the second, , into : and these alterations were intended to make the suffix masculine. From the former it would be impossible to say whether the , or the , had been cut first, but from the latter we learn certainly that the feminine suffix *t* had been written first. In this case the addition to the character which was intended to make it masculine was inscribed after the sign *t* had been made. Where the letter occurs as the fem. suffix it has usually been altered into . The name of the queen remains unaltered, but the signs  , "Pi-Mentu," have, in some parts of the inscription, been added to the cartouche containing her name. These form a cognomen of the royal scribe Amen-ḥetep, who, in later days,

[1] *Moniteur*, Juillet 25, 1883; "Égypte Ancienne," p. 375. He imagined that the tomb and funereal well had been closed up again with huge stones during the XXVIIIth or XXIXth Dynasty.

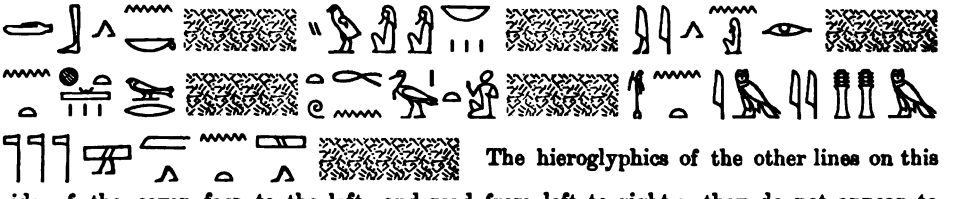
appropriated the coffin; and by the alteration of the feminine suffixes into masculine it was intended to make the inscription refer to him. His mother's name Taśere-pi-Mentu, has very frequently been added to the cartouche containing the name of Nitocris the mother of Ānχnesrāneferâb. Unless however, the coffin was used for the mummy of Åmen-ḥetep, a royal scribe, and a person of high rank at a period subsequent[1] to the XXVIth Dynasty, it is extremely difficult to account for the line of hieroglyphics which runs round the outside of the coffin above the ornament and perpendicular lines of inscription.

When the cover was forced open, most probably during the reign of Cambyses, some parts of the edges of the coffin and its cover were broken away. Parts of the top and bottom right hand corners of the cover are wanting, and an attempt was made in ancient days to repair these damages, for the sockets of the dowels[2] still remain. A piece of the body of the coffin at the top right hand corner was chipped off; but the workman who inscribed the line of hieroglyphics made the characters smaller underneath the fracture, and some of them he carved upon it. Unfortunately a large portion of the line is broken away, but what remains is here given. The signs are given (as far as the difficulties of type will permit) in the order in which they occur.

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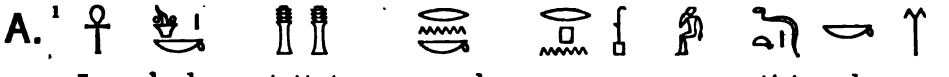
[1] Probably about 300 B.C.

[2] At the top corner are parts of five lines of hieroglyphics, which face to the right. The characters which remain are :—



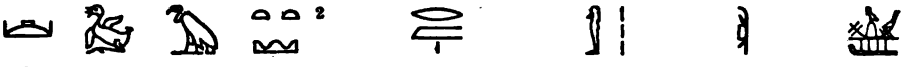
The hieroglyphics of the other lines on this side of the cover face to the left, and read from left to right: they do not appear to have any connection with the parts of the lines above.

Inscription of the royal scribe Ámenḥetep, the son of Taśerepimentu, inscribed on the Sarcophagus of Ānχnesrāneferāb.

A.[1] 

ānχ ba-k ṭaṭṭuṭ ren-ek renp t'et - ek em

Lives soul thy, established [is] name thy, renewed [is] body thy in



Åa - t'a - mutet[2] ermā åru śes ḥennu

Åat'amut near the forms [which] follow the ḥennu boat



āmaχu χet Rā śer ren-ek men pa-k

[and] the {justified dead / [who follow] after} Rā near name thy established [is] house thy,



ḳerut - ek mentu em nut-ek χetem

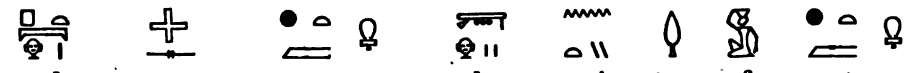
heirs thy [are] established in town thy. Shut [is] the

---

[1] The letters A, B, C, D, indicate the head, left hand side, foot, and right hand side of the coffin respectively.

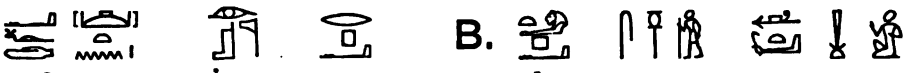
[2] The name of the mountain containing the Theban Acropolis, situated between the temples of Deir-el-Medineh and Medinet Abou. (Brugsch, Géog., p. 988.)

[3] A large number of the hieroglyphs in this inscription have been especially prepared by Messrs. Harrison and Sons, from drawings by W. H. Rylands, Esq., F.S.A.



pet ḥer ȧm-s χetem ta ḥer enti ȧm - f χetem

heaven over what [is] in it, shut [is] the earth over what [is] in it, shut [is]



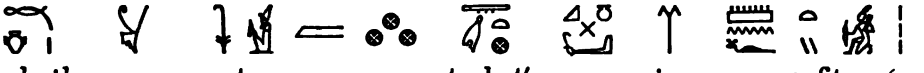
āfṭet en Ȧsȧr erpā B. ḥā smer uātȧ sen

the sarcophagus of Osiris the erpā ḥa, the smer first and second



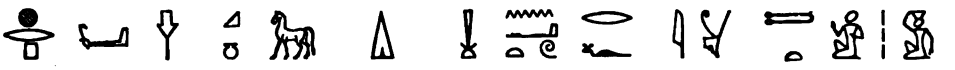
māhu en na rennu ur āa em ḥat reχit

peoples of the names ??. Prince great at the head of mortals



meḥ ȧb en suten em nu ta-ḥat' qenu ȧm menfit

filling the heart } *of the king in the towns of* { *Upper Egypt,* } *mighty among soldiers,*



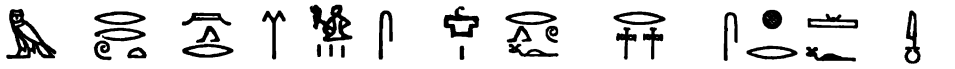
χerp qenu ṭa śenātu - ref an ṭet - f

chief of the cavalry, [not] is given repulse to him by people his.



ȧneb en āat ḥa nut-f Ȧnnu Resu ȧneb en ba

A wall of stone behind town his Hermonthis, a wall af steel



em rerut er ȧmu-s saru-f er netneṭ sχer-f ȧnu

around [it] to those in it, goes he to proclaim plan his to



ḥotep āau nu Bek-t sept saḥu t'a ȧb χu re

chiefs of Egypt furnishing counsel, health of heart, glory of mouth,



erta ṭut en ȧt-nef hen Mentu Rā neb Ȧnnu Resu

giving the hand to the destitute, priest of Mentu Rā, lord of Hermonthis,



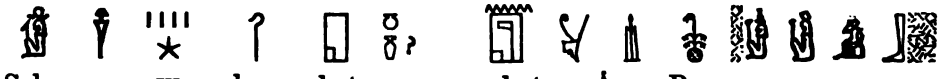
Rā Ḥer χuti Nit ... Ḥaṯḥer taiu ..... Ḥer-pa-χrat

Mentu Ra, Harmachis Neith ... Athor {of Upper and Lower Egypt,} .... Harpocrates,



Ḥer-Ȧmen Ḥapi Ḥapi Ḥer Rā Seb Tmu Ȧsȧr Ptaḥ

Hor-Ammon, Apis, Apis Horus, Ra, Seb, Bast, Sexet, Tmu, Osiris, Ptah,



Sekar ... IV ḥeq ḥat nu ... en ḥat en Ȧnnu Resu .....

Socharis, {chiefs four,} ruler of temple of ... of temple of Hermonthis .....

C. 

en ḥat ..... χnum āa neb Ābt

of the temple ..... Chnumis, great lord of Elephantine,

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[1] It is by no means certain that the fragments of inscription which follow are in their right order; and as some of them are wanting it is very difficult, if not impossible, to assign to those that remain their proper positions.



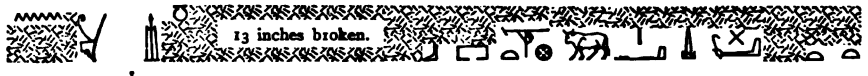
Åmen Ī-em-ḥetep nā en ..... en ḥat en

Åmen, Imouthis, scribe of ..... of the temple of



Keskeset Åst nā ḥat en Kebti Tahuti .....

Keskes, Isis, scribe of temple of Coptos, Thoth .....

D. 

en en Ånnu .....

of [temple] of Heliopolis .....



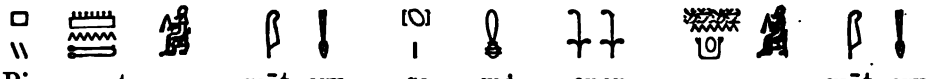
Rā Ḥatḥer ḥent Åmenti ..... qebeḥ suten nā Åmen-ḥetep

Rā, Athor, regent of the west, ... libationer, royal scribe Åmenhotep



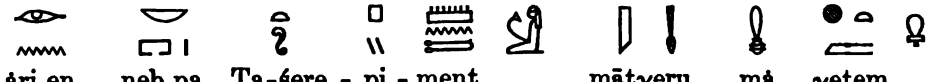
en rer ren pa t'a nprā ..... ḥer enti ḥer sa - f

..... *with those behind him,*



Pi - menṭ mātχeru se må enen ..... mātχeru

Pimentu, triumphant, son of a like ..... triumphant,

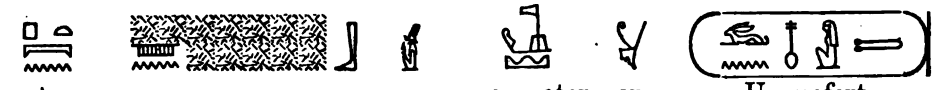


åri en neb pa Ta-śere - pi - menṭ mātχeru må χetem

son of {lady of the house} Ta-sere pi-mentu, triumphant, as [is] shut

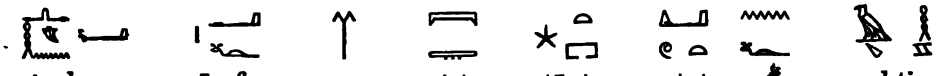
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[1] Apollinopolis parva. (Brugsch, Dict. Géog., p. 864.)



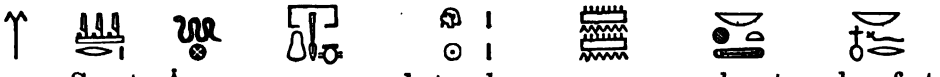
pet en ..... χer-neter en Un-neferṭ

heaven of ..... *χer-neter of Un-nefert*



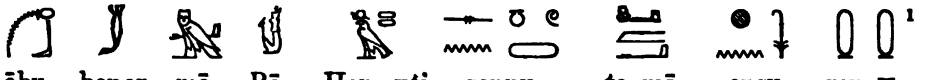
ȧn ḥen āa-f em pet ta ṭūat ṭatu-nef aḥti

May not be repulsed arm his in { *heaven, earth, and underworld,* } *may be given to him fields*



em Seχet-Ȧaru per-χeru ḥetep ḥru menmen neb χet neb nefert

in Seχet-Aaru sepulchral meals daily, food all, things all good



ābu bener mā Rā Ḥer-χuti sennu ṭa mā χensu ren II[1]

pure sweet from Rā and Harmachis, cakes given from χonsu { *of the double name* }



em Uast qebeḥ ḥetep Rā x neb mā Ȧmen-ȧpt-nu .....

in Thebes, libations day tenth every from Ȧmen-apt of .....

This line of inscription is evidently of the class which is found in the Ptolemaïc times. I am unable to translate the whole of it—this must be left to the scholars who have studied this class of inscriptions with particular attention—but the following are a few facts which may be gathered from it. The line begins

[1] The second name was Nefer-ḥetep.

with, "Thy soul lives, thy name is established, thy body is renewed in Åmenti, near the forms which follow the *ḥennu* boat, and the faithful dead who follow Rā after thy name, thy house is established and thy heirs are established in thy town." A little further on is a representation of a bier with the mummy of the deceased lying upon it. At the head of it Nephthys is seated, and at the foot Isis, each with their hands raised. Then come the words, "Shut is the heaven to that which is in it, shut is the earth to that which is in it, shut is the sarcophagus of the Osiris" (or deceased). After this the rank and dignities of the deceased are mentioned. He was *erpā hā*, or "first prince," and *smer uātā*.[1] These titles were only conferred upon persons of the highest rank. He was also "the great prince at the head of mortals, filling the heart of the king (*i.e.*, performing his desires) in the towns of Northern Egypt. He was "victorious as a soldier," he was a "wall of stone behind his town Hermonthis, a wall of steel outside its people; he furnished counsel, gave health to the heart, glory to the mouth, and stretched out his hand to the poor. He was priest of Mentu-Rā, the lord of Hermonthis, of Mentu-Rā, Harmachis, Neith . . . . . Athor, of Upper and Lower Egypt, Isis(?), Harpocrates, Hor-Ammon, Apis, Apis Mnevis, Horus, Rā, Seb, Bast, Seχet, Tmu, Osiris, Ptaḥ and Socharis. He was ruler of the temples of Hermonthis and Keskes, and he was scribe of the temple of Coptos. A little farther on the name of the deceased—Åmenḥotep—is given. His mother's name was Taśere-pi-Mentu, that of his father is effaced; but we learn that he held the same appointments as his son, Åmenḥetep. Next follows the prayer that the hand of the deceased "may not be repulsed in heaven, earth, or the nether world, that there may be given to him fields in the Seχet Aaru, sepulchral meals and food daily, together with all good, pleasant, and pure things from Rā and

[1] Erman, "Aeg. Zeit.," 1882, p. 8; Lepsius, "Denkmäler," II, pl. 121, 111, 55*a*.

Harmachis, cakes from Chonsu of the double name in Thebes, and libations every tenth day from Åmen-åpt of  .

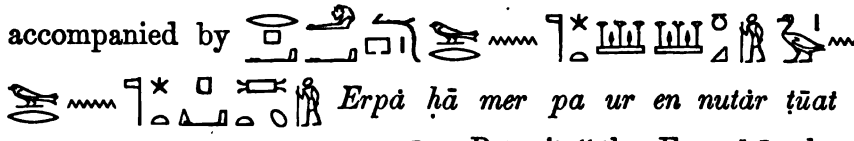
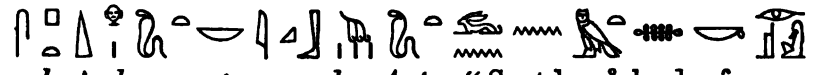
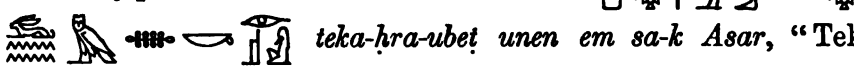
Ānχnesrāneferåb is the best known, and was the most important wife of Amāsis. That she was buried during the most prosperous times of the XXVIth Dynasty is certain, from the magnificence of her sarcophagus, and her place of burial at Thebes. In this city she appears to have founded two temples.[1] The scenes at the entrance of the temple J represent Psammetichus III and Ānχ-nesrāneferåb standing before the god Åmen-Rā.[2] Inside the door the queen is represented standing, making an offering of truth, *māt*  , to the same god. Above the god is written: "Åmen-Rā, lord of the thrones of the two earths, great god. We give to thee life and all power, O nutår ṭuat—Ānχnesrāneferåb living for ever, divine daughter of Psammetichus triumphant." Behind her stands Śeśanq, holding a flabellum. Above Åmen-Rā is written: "We give to thee all health and dilation of heart." There is a scene also in which Anχnesrāneferåb is shown together with Amāsis doing homage to the Theban deities Ḥaṯher and Rā, while the queen stands before Isis, Mut, Ptaḥ, and Seχet.[3] In the "Denkmäler"[3] Ānχnesrāneferåb is represented holding two sistra before Åmen-Rā, while behind this god stands Chonsu, with disk, horns, and uræus upon the head. In his hands he holds the whip, symbol of sovereignty, and a sceptre, the head of which is composed of the symbols of life and stability. Elsewhere the queen is represented making an offering to Mentu-Rā  , and to Ptaḥ, the "lord of heaven" (iii, 273 *f*). In another place (iii, 274 *a*, Åmen-Rā appears holding the arm of the queen Ānχnesrāneferåb. In the greater number of

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[1] Birch, "Rev. Arch.," IV, pp. 623–630; Rosellini, "Mon. Re.," pl. 13, Nos. 50–53.

[2] Mariette, "Karnak," pl. 2, H and I; pl. 56, *b* and *c*.

[3] III, pl. 273, *e–h*; pl. 274, *a–h*.

the scenes in which the queen appears she is represented as accompanied by  *Erpâ ḥâ mer pa ur en nutâr ṭūat Śeśanq se en mer pa ur en nutâr ṭūat Peṭanit*, "the Erpa ḥā, the major-domo of the *nutâr ṭūat*,[1] Śeśanq the son of the major-domo of the *nutâr ṭūat*,[2] *Peṭaneit*." Mariette mentions that by the door of the "sanctuary" two uræi are sculptured. The one is called  *Sept-ḥra neb âqebu unnet em sa-ka Asâr*, "Sept-ḥra,[3] lord of sorrow (?) who is for thy protection Osiris;" and the other  *teka-ḥra-ubeṭ unen em sa-k Asar*, "Teka-ḥra-ubet,[4] who is for thy protection Osiris."

The text inscribed upon the coffin is apparently made up of a series of extracts from many other texts, and the copies before the sculptor were probably in Hieratic. Parts of the text appear to have been copied from copies of the "Pyramid texts,"[5] and passages of the 136th chapter (as well as portions of others) of the Book of the Dead have been inscribed. The greater part of the text however, is occupied by the prayers of the deceased to the gods, and their responses; and parts of songs with the refrains, "To the West," "She has begun," have been introduced. The following is a free rendering of the text, and although the lines are numbered for the convenience of reference, yet the order of the words is at times necessarily different.

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[1] *See also* British Museum Tablet, No. 835.

[2] Mariette, "Karnak," pl. 77. Text.

[3] *i.e.*, "Whose face is provided."

[4] *i.e.*, "the blazing face which burns."

[5] "Recueil de Travaux," Vols. III, IV, V. Paris. 1882, 1883, 1884.

TRANSLATION.

ON THE RIGHT HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

1. In front of thee is the regent of the West, the goddess Athor:

ON THE LEFT HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

2. and behind thee are the two hands of thy genius.

OVER THE HEAD OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

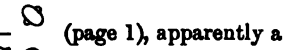
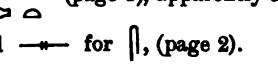
3. Hail, divine spouse Osiris Ānχnesrāneferâb, triumphant![1]
4. Thy head is lifted up, there is steel in thy limbs and gold in thy *pure*
   members;[2] the vital heat of thy mouth, and the breath coming forth
   from thy nostrils is neither driven back[3] nor annihilated.
7. It is not Sut, but the goddess Nut who, fillling the heavens with her[4]
   starlight and thy mouth with breath, hath given thee of the breath
   which is in her, and of the warmth which is in her mouth.
10. Thy limbs are graven with life; thou livest as the stars live in their
11. seasons of life: let Osiris be awakened, let the prostrate Osiris be roused
    up, stand and prevail with thy body!

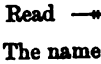
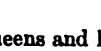
AT THE FOOT OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

12. Hail, divine spouse Osiris Ānχnesrāneferâb, triumphant!
13. whose mother was the "*nutâr ṭūat*"[5] and divine spouse Nitocris, trium-
    phant, mayest thou remain in peace!

---

[1] Read always *mātχeru*. Literally, "one whose word is law." (Renouf.)

[2] Read  for  ; *ḥāu* for *au*; and *ḥāu* for *ḥā* (line 117).

[3]  (page 1), apparently a sculptor's mistake for  .

[4] Read  for  , (page 2).

[5] The name of a dignity, borne by queens and ladies of high rank

14. Says Rā to thee: "O thou guided by the great god, come,[1] go to heaven,
16. Come forth from the gates[2] of the horizon, and look at Seb.
O thou who art endowed with soul like a god, adored like a
17. god; O soul living among men, divine power dwelling among the spirits, possess thou thy divine body."
18. The divine spouse Osiris Ānχnesrāneferâb, triumphant, has come.
19. Thou art endowed with soul like a god, and thy bones are tied by Tmu following after[3] his glory.
20. The divine spouse Osiris Ānχnesrāneferâb, triumphant, comes daily
21. from Heliopolis:
her heart is given to her in her body, her face is like that of a jackal, her limbs are like steel, her soul is within her, and her life is behind her.

PERPENDICULAR LINE BEHIND THE GODDESS, ON THE OUTSIDE OF THE COVER.

22. Hail[4] "*nutàr ṭūat*," Osiris, royal daughter of Psammetichus, triumphant, lord of the two countries, Ānχnesrāneferâb, triumphant!
Thy soul flies up among the followers of Rā, thy body is buried in the western heaven, thy soul is worshipped among the constellations, and is not imprisoned in the house of Seb.

PERPENDICULAR LINE IN FRONT OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

23. Hail divine spouse,[5] Osiris Ānχnesrāneferâb, triumphant!
At thy coming forth from Tasert, all those who are in Amenti make acclamations to thee.
The gods of the orbits embrace thee before thy lodge in the secret house: they make adorations to thee, and recognize in thee their lord.

AT THE TOP END, ON THE OUTSIDE OF THE COVER.

24. Hail, "*nutàr ṭūat*," Ānχnesrāneferâb, triumphant!
25. Thou art glorified with the glory of the horizon,[6]
26. thou art established in Tattu, and thou art received by the spirits

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[1]  is to to be read *ī* or *īu*.

[2] Read *reruti* for *rerati*, and  for  , (page 3).

[3] Add  to *emχet*, (page 3).

[4] Read  for  , page 4.

[5] Read *ḥemt* for *ḥ·mpt*.

[6] Read *χut en em* for *χu ten em* (page 5).

27. of Heliopolis, thou hast mastered Naχa.
28. The gates of heaven are opened wide, the doors of Kebh[1] are open thrown;
29. Horus rises, Thoth comes, they come
30. to the divine spouse, the "*nutàr ṭāat*," Osiris Ānχnesrāneferàb, triumphant.
31. May they grant her to come forth among the gods, to overthrow Sut and to destroy the name.
32. Says[2] the god Seb to thee, the burden made to thee by the gods
33. in the house of the Great Aged one in Heliopolis, as Osiris obtained the mastery
34. for thee upon earth in the land of Mastery, saying to Sut, "Let it not
35. be granted to thee to prevail over me repulsingly,"
36. let Horus prevail over thee, saying to Sut,[3] "Be there acclamations[4]
37. to thee when thy name is adored."
38. The north land says ..... may there be .....
39. ..... becoming.

AT THE BOTTOM END, ON THE OUTSIDE OF THE COVER.

40. Said by Osiris the divine spouse Ānχnesrāneferàb, triumphant, to the lord Tmu.[5]
42. "I am proclaimed in his hour in the twilight: come, let me arrive
43. that I may bring the two uræi of Ru-stau to thee.
44. I bring the backbone of him who is in Heliopolis,[6] I have collected quantities,
45. I have stopped Apophis, I have repelled the bite.
46. I make the way, I have divided you, I am the elder among
47. the gods. May it be granted to me to open the boat of the lord of intelligence,
48. and the image .....[7] Great Aged god. He made fire, I quenched it.[8]

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[1] An ancient name for the sky or heaven.

[2] After  add  *en* (page 6).

[3] Read  for  (page 7).

[4] The passage, already exceedingly obscure, is rendered more so by the gaps which follow.

[5] Read *to the lord* for *and lord*, in line 41 (page 7).

[6]  has dropped out from the page of type (page 7).

[7] The characters  are probably corrupt (page 8).

[8] Coffin has  .

49. May be made to me the road of my father; may I enter the horizon, may I proceed
50. near the great one of the gods. Let me see what is in his boat, let me pass
51. through the orbit of flame, behind me is the lord of the wig;
52. (down) on your faces, give me bread and let me pass. I am powerful
53. and lord of the powerful. I am the one supported by Osiris the lord of law the son of the Pale one.[1]
54. My virtues are the virtues of Rā. Grant that I may go round Seχet-hotepu
55. as he goes round it. I am Rā the god of *Tareka*[2] and of the cycle of the gods who are in the midst of Seχet-hotepu."
56. Said by Osiris the divine spouse Ānχnesrāneferȧb, triumphant.
57. "Hail, ruler of the living, Osiris, king of eternity. Lofty is the crown of the
58. lord of men and the maker of the gods, the lord of heaven and earth, the maker of gods and men, Tatanen .....
59. and the cycle of the gods. The almighty soul who maketh hell festal with rays,
60. the strong one, the only one, the august one, the king of the gods doing
61. ....., the lord of Amam (or Nehat) of the cycle of the gods, the lord of the gods who protects the upper regions of heaven, who protects ..... and is
62. crowned with the *atf* crown. He travels like.....
64. ..... in all his works....."

ON THE LEFT HAND SIDE OF THE COVER, OUTSIDE.

65. The gods say with weeping, "Osiris, lord of diadems, divine spouse Ānχnesrāneferȧb,[3]
66. triumphant; the sky carries her in her boat to Abydos, and she traverses it,
67. Amenti is given to her that she may traverse[4] it for ever. Thou art the god living in Amenti, Osiris the Good Being, the regent of Heliopolis,

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[1] *ȧri ut'et*, probably for *ȧri en ut'et* or *uat'*, *i.e.*, the Pale or green goddess of dawn.

[2] There is an abrasion of the surface of the coffin here; the characters and the reading are uncertain.

[3] Read  for  here, and in line 68 (page 11).

[4] Read .

68. the powerful, victorious and mighty[1] God: thou art Osiris the lord of eternity." Says the goddess Nut:
"O Osiris, divine spouse Ānχnesrāneferâb, triumphant!
69. I am thy mother; to the West, to the West, to the place which thou lovest:
I have brought thee forth to thy father Seb.
70. Hail to thee who art like Osiris the Good Being, glorious in heaven,
the living god, the mighty[2] god of the earth and king of the world.
To the West, to the West, divine spouse Osiris, Ānχnesrāneferâb, triumphant,
71. O thou who art the good bull: to the West.
Thy smell there is like Araby.
All the gods give thee thy desire, together with life, stability, and power.
72. Whatsoever thou desirest in the whole world, that do the gods give thee.
Whatsoever thou desirest in Amenti of the glorious (or blessed),
73. that do all the gods give thee, thou the desire of every king.
They come to thee; to the West.
All the gods give thee thy desire, thy fear is over the whole earth,
74. All the gods give thee command in heaven like Rā.
All the gods give thee the dew which is in every nome.
75. All the gods give their hands full of felicity to the genius of the majesty of the divine spouse Osiris Ānχnesrāneferâb,
76. triumphant, the living god in Amenti, the king of gods, the ruling god in Amenti.
Osiris, divine spouse Ānχnesrāneferâb, the king, the soul loving the white crown, the one crowned as Rā and Tmu in the great
77. dwelling, and the soul of the law-loving land, is triumphant for ever and ever.
The divine spouse Osiris Ānχnesrāneferâb, triumphant, is in the great bark.
78. She comes forth from Heliopolis, and heaven, earth, and Heliopolis weep
79. for the divine spouse Osiris Ānχnesrāneferâb, the great god in heaven.
The gods follow her boldly with (?)[3] tooth of bronze .....

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[1] The sign is doubtful, it may be meant for *menχ*, "beneficent."

[2] Read *t'ām* for *usr* here and in line 71.

[3] Read  for  . Delete and read *em* (page 14).

80. Horus is at thy head weeping for thee.[1]
Thou art in the golden cabin in the boat which follows the cycle of the great
81. gods and the cycle of the little gods: those who sail along in the night are with thee in ONE place.
82. The enemy flies from the water, his name perishes.
83. He[2] hath seized the fiend by his arm, and his right hand rests.
The gods weep greatly, raising up their voices[3] in lamentation to the height of heaven.
84. Said by the majesty of the divine spouse, "*nutàr ṭūat*," Osiris Ānχnesrā-neferâb, triumphant:
85. "Pass ye then and return to Sotemet: hear ye my words[4] together with those from the scroll destroying him that robs me a second time; he hath landed at the battlement of Heliopolis."
86. Says Sau to Neb-er-tra, "May thy heart be sound, O Osiris, lord of the gods at the battlement of Heliopolis."
87. Says Neb-er-tra, "What then has become of his members?"
88. Says Sau, "I have granted that he should be made in the purification place. The gods march along and tow him along, we hear his words; towed along and carried along is he."
89. Says Neb-er-tra: Hail to the divine spouse, "*nutàr ṭūat*," Osiris Ānχnes-rāneferâb, triumphant!
90. O Bull[5] of the West, What has become of thy shoulder?
What then, do you ask? I reply, "Verily, I grant that thou knowest it, and
91. thy genius knoweth it. The soul which is given to thee is placed in the place of purifying, thou hast granted it to be placed in the boat.
92. Maka has seized my arm, and it is not known where it is.
Let me talk with him in company with the scroll which destroys the robber."
93. Said by the divine spouse Osiris Ānχnesrāneferâb, triumphant.
"Come then, O starry deities from Heliopolis and unborn generations
94. from χer-āba.
The god is born, his tiara is completed, the divine spouse Osiris Ānχnesrāneferâb, triumphant, grasps the paddle along with you[6] to conceal that which is in

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[1] Read *rimi net* for *rimi-t en* (page 15).
[2] Add  and read (page 15).
[3] Read *t'eṭtu-sen* for *χeru-sen* (page 15).
[4] Read *t'eṭtu-a* for *χerut-à* (page 16).
[5] Read *ka* for *qa* here, and in lines 90 and 98; also  for  in *qāḥu*.
[6] Read *ḥnā ten er*, instead of *ḥna-t en er* (page 18).

95. the great hall of the gods.
Osiris recites in his boat ..... he comes forth from it to heaven.
96. He goes along to Nut, the boat of Osiris travels with Rā in it:[1]
he travels like a monkey stopping thy road.
97. Horus is beside that leg of Nut, at that staircase of the "clother of the destitute."
98. The hearts of Seb and Nut rejoice doubly when they see the rejuvenescence of Un-nefer. Rā is in his rising, the piercer of the bull is in his courage—the image of the god, the inundator,[2] the great one, the father of the gods.
99. Deadly is the taste of the date palm in the place [called] "The lord of bellowing
100. and butting is not to be overthrown."[3] He advances with speedy stride, worshipped like the cycle of the gods, full of soul, provided beyond the gods of the North and South, who perform the rite.
101. Then grant thou that the divine spouse Osiris Ānχnesrāneferȧb, triumphant, may be great. May she be mighty in heaven as thou art great among the gods, deliver thou her that no evil be done to her,
102. destroy thou the defect of her heart,
and grant thou that the divine spouse Osiris Ānχnesrāneferȧb, triumphant, may be triumphant against the gods, and the spirits who are damned.
103. She is Osiris, and thou, O Osiris, triumphant, art the powerful of the powerful, the lord of triumph, and the son of the Pale one.[4]
Her virtue is like that of the sun in heaven; thou, O Osiris, in thy boat, art Rā in [his] setting.
Make ye a way for the divine spouse Ānχnesrāneferȧb, triumphant, that she may pass in the boat of Rā.
104. Her virtue is the virtue of Osiris, and her virtue is the virtue of the boat of Rā.
The divine spouse, "*nutȧr ṭūat*," Ānχnesrāneferȧb, triumphant, is for repulsing the
105. crocodile from the sun every day; and the divine spouse Ānχnesrāneferȧb, triumphant, comes like Horus who renders splendid the horizon of heaven.[5]

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[1] Read *in it* for *it it* (page 19).

[2] Delete *a* under  (page 19).

[3] Read *kahabtu*, and the sign ⊙ is probably an error for ⊗.

[4] *i.e.*, or the "green one," *i.e.*, the Goddess of the Dawn. On page 21 read *green one* for *great ones*.

[5] This seems to be a better rendering of  *ser χuti* than that given on page 21.

106. Osiris proclaims at the gates of the horizon, and the gods rejoice in meeting him. Sut[1] magnifies the divine spouse, "*nutàr ṭūat*," Osiris Ānχnesrāneferàb, triumphant, so that the Lock (*i.e.*, the cirrus cloud)[2] does not reach her, and so that those who are in it do not overthrow her.

107. The divine spouse Osiris Ānχnesrāneferàb, triumphant, veils her face within her tabernacle, over every shrine of the god.

108. The divine spouse Osiris Ānχnesrāneferàb, triumphant, brings the words of the gods to Rā: the "*nutàr ṭūat*," Ānχnesrāneferàb, triumphant, prays to the lord

109. Osiris; the divine spouse Ānχnesrāneferàb, triumphant, is strong of heart, and offers *cakes* (*?*) among those who make offerings to Osiris. The divine spouse Osiris Ānχnesrāneferàb, triumphant, says the [chapter of]

110. traversing that bright flame which is behind Rā, namely the two wings which are behind him. Those who are in the boat of the sun are in awe of her.

111. The divine spouse Ānχnesrāneferàb, triumphant, comes exalted with the *sekti* boat from inside its station daily.

112. She the exalted one sees with his spirits the passing of his law. O ye who are in the tabernacles multiplying plants, the divine spouse, "*nutàr ṭūat*," Osiris Ānχnesrāneferàb, triumphant, sees and rejoices: the great ones

113. are in joy, and the little ones in bliss, making a way in front of the boat of the "*nutàr ṭūat*," Osiris Ānχnesrāneferàb.

114. She rises up like the disk of the sun, her light is like that of the beatified spirits, she is provided with all his things, she is protected like the lord of law.

ON THE LEFT HAND SIDE OF THE COVER, OUTSIDE.

115. Creating, nursing, giving what is willed by his will . . . . . .

116. The gods come to him in obeisance, the cycle of the gods are bowed upon their bellies[3] . . . . . .

117. they adore him, they refresh their limbs. May he give sepulchral meals, oxen, ducks, refreshment, wine, milk, oil, incense, bandages, perfume of

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[1] This passage is from the 136th chapter of the Book of the Dead, Sut being an older reading for Thoth. For  we should read *āa*.

[2] *See* Renouf, "Trans. Soc. Bib. Arch.," VIII, p. 211.

[3] Read for (page 25).

118. Rā, and all good, pure, and pleasant things to the genius of the divine spouse Osiris Ānχnesrāneferâb, triumphant, the royal daughter of the lord of the
119. two lands, Psammetichus, triumphant: the mother of the divine spouse Osiris Ānχnesrāneferâb, triumphant, was the divine spouse Nitocris, triumphant. The divine spouse says in adoration:—
120. Worshipped be the soul of Rā creating his virtues, and crushing his enemies; let a passage be made for his boat.
121. Hail to thee, the existent, the glorious, the crowned, the dowered, the esteemed, endowed with soul, renewing and renewed.
122. I look round about him who is not restricted in his forms, whose face going into his eyes, is clothed with the forms of his eyes, which are his forms.
123. O thou who bringest the ābṭu fish, the great pilot; thou metest out law, thou placest it before thee, enlarged is thy disk on this day.
124. O thou conveying the winds within thy wings, who causest the eye to close in the presence of thy two eyes, O my lord Rā, I have come.
125. Deliver[1] me from every evil thing of this day, of this night, of this month,
126. and of this year, as they go round.
127. O Father of the divine spouse Osiris Ānχnesrāneferâb, triumphant!
She has come to thee invoking thee, she adores thy soul,
she touches the earth with her forehead when she makes adoration to thy body;
128. she shouts hymns to thy spirit, she has uttered thy will for thee, the divine spouse Ānχnesrāneferâb knows not and does not that which is in
129. her knowledge, like the infant, the babe of Athor; she is not sealed against the
130. ignorant soul, who knows not the face of the baby.
The divine spouse Osiris Ānχnesrāneferâb, triumphant,[2] comes:
131. every god, every goddess, every spirit, male and female, have made propitation for her when thou didst bring all her words before the lord of the gods in the nether world, saying,
132. Let her not be placed upon the block of Seχet,
let not any harm befall her during the course of the year,

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[1] Read  for  on page 25; the first two characters have dropped out from the page of type.

[2] The following this word on page 28 appears to be a mistake.

133. let not writs or harmful written indictments be reckoned to her in completing the duration of her life,
134. let her not be given over to the knives of the executioners, of the slaughterers,
135. of the damned, or of the castaways, male or female who are in the nether world:
who may slaughter her or imprison her among thy servants according
136. to the orders made for her, because she is thy divine daughter, and thy beloved one.
137. She destroys the men of Seχet, she burns the hearts of the lord of the North and South, she overthrows the enemies of Tmu and the evilly disposed of Neb-er-t'ra.
138. If she should recognize her father in the nether world, let it not be
139. granted that the powers of every god and every goddess shall hear what they say: but let them be driven back upon their flames,
140. let them give their soul upon the block and upon the scaffold of the nether world.
O Osiris, thy beloved daughter the divine spouse Ānχnesrāneferâb, triumphant,
141. is placed in thy boat: protect thou her body against all decay, and against
142. all evil things; let them not draw near the mouth of her path, and let them not come near to the divine spouse Osiris Ānχnesrāneferâb, triumphant.
143. From every person who is damned, male and female,
144. from all enemies, male and female, from all spirits, male and female, from all horrible devils, male and female, from all spectres, male and female,
145. from every flame, from every fire, from every burning,
from every evil thing of this day, this night, this month, this half month,
146. the sixth day of this festival, and of the two seasons of this year as it goes round, do thou deliver her.
147. Behold the divine spouse, "*nutàr ṭūat*," Osiris Ānχnesrāneferâb, triumphant!
Let them not shoot their arrows against her,
148. let not their terror come upon her, let them not afflict her with their horns.
149. May the divine spouse Osiris Ānχnesrāneferâb exalt thy soul to the height of heaven; and do thou exalt the soul of the divine spouse Ānχnesrāneferâb, triumphant,

150. to the height of heaven,[1] along with thee: mayest thou place the divine spouse Ānχnesrāneferāb, triumphant, among the constellations that she may not be separated from thee for ever.
151. The flood of the divine spouse Osiris Ānχnesrāneferāb, triumphant, is the water of
152. thy form:[2] establish thou food and refreshment for her upon the table of the "Concealer of his name."
153. Her genius is proclaimed to the gods of the two circles, the divine spouse, "*nutàr ṭūat*," Osiris Ānχnesrāneferāb, triumphant, is not annihilated for ever.
154. She maketh festivals to thy[3] name, and she multiplies for thee the beginning of the seasons: therefore grant thou perpetuity to the festivals of the divine spouse
155. Ānχnesrāneferāb, triumphant, as to the lord of things at the beginning of his seasons, and that she may be established like the lords of Taser.
156. The divine spouse Osiris Ānχnesrāneferāb, triumphant, maketh for thee sepulchral
157. meals of oxen and ducks perpetually, and says to thee, "Exalted is thy triumph, thine enemies are fallen."
Grant thou that the divine spouse Osiris Ānχnesrāneferāb, triumphant, may
158. be raised up; give triumph to her and overthrow her enemies as thou didst overthrow the Sebau and the Lock at the mouth of thy way."
159. The divine spouse, "*nutàr ṭūat*," Osiris Ānχnesrāneferāb, triumphant, shoots
160. flame against all thy enemies, she drives away the devils from[4] ....

ON THE OUTSIDE OF THE COFFIN, IN 115 PERPENDICULAR LINES.

161. She stretches her legs as when she was upon earth, she is provided with the best of things brought from the treasure houses of Neb-er-t'ra.
162. I have proclaimed in the priestly houses, the houses of Rā, saying, "Thou art as thou wert when thou didst walk upon earth."

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[1] Read  for  (page 33).

[2] *i.e.*, her essence is thy essence.

[3] Coffin has  .

[4] For the account of the other lines on this side of the cover, *see* Introduction, p. xvi, note 2.

163. Says Isis, "O elder brother, divine spouse Ānχnesrāneferāb, triumphant, great and mighty, art thou lying in silence,[1] with thy mouth shut, and without one

164. word of speech for thy elder brother Horus? Thou, O divine spouse, Osiris Ānχnesrāneferāb, triumphant, great and mighty, art alive as thou wert, and like the Sun for ever and aye.

165. O Bull, thou art living with the disk of the Sun, thy head[2] is within heaven and the gods fear thee.

166. Thou art likewise in Amenti, and art there as king of myriads, and monarch of millions; mankind is in adoration before thee, and with their hands they make supplications to thee.

167. Thou art over dominions, and livest as king of Egypt and Amenti.

168. Thou, O Bull of heaven, art among the favoured ones of Rā and of Tmu[3] in the great place of Nut, the great one, the father of the gods."

169. Say Neith and Nemmaḥet[4] together with Ptah the lord of artists: "Hail to thee, divine spouse Osiris Ānχnesrāneferāb, triumphant!

170. Thou art the Bull of heaven, thou art reclining upon the great couch like a king, thou art the powerful bull of the whole world.

171. Thou art in Ru-stau, thy heart pulses beat fast with joy, thou rejoicest upon thy couch, thy limbs live as they lived upon earth, thy members live like the sweet winds in Aukert.

172. Thou art the beneficent of the beneficent, thou art beneficent like a king, thou doest good to them: thou art like an exceedingly prolific bull.[5]

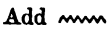
173. Thou art lying like a hawk keeping off the enemy from him.
Hail to thee, thou art like the god Osiris shining as king of men."

174. Says Chnum: "Hail to thee, divine spouse[6] Osiris Ānχnesrāneferāb, triumphant!
Thou art the Bull of Amenti, the lord of eternity and king of everlasting, ruler of the North and king of the South."

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[1] Read  *ker*, for *χer* (page 37).

[2] Read *tep* for *ḥotep* (page 37).

[3] Read  for (page 37).

[4] Add  before *Memaḥt*, and read *Nemmaḥet* (page 38).

[5] Delete *with an* on page 39, line 173. It is possible that the sign which is represented by  in this line should be read *menχ*: in this case we should translate "benevolent and beneficent bull."

[6] The  *ḥen*, "prophet," inserted between and in line 39, is either a later addition, or a mistake of the sculptor.

175. None shall advance to heaven, thy protector shall not depart, [none] shall advance to thy genius.

176. Hail to thee, divine spouse, "*nutàr ṭūat*," lord of diadems, Osiris Ānχnesrāneferàb, triumphant, Bull in Amenti, lord of law. Thou hatest wrong, therefore no iniquitous person shall come into thy house, neither shall they enter the first Amenti (or nether world).

177. Festival is made for thee every day, thy name is not void in the mouth of men.

178. Fearing thee they come to do thy will in all lands. Thou art lord of the nether world, from which Rā the lord of the living and of the unborn generations rises upon the fair earth.

179. Thou art to proclaim thy name every day for ever and ever. Thou art like a king, and art not divided from Osiris the everlasting ruler, the sun-god of heaven.

180. Thou art in the ṭūat, and the one is not separated from the other."
Says Horus the son of Isis to his father the divine spouse Osiris Ānχnesrāneferàb, triumphant. "Hail to thee who art the mighty son born to Rā

181. by Nut who brought thee forth, and who nourished (?) thee with her milk which she made for thee![1]

182. She makes thy name live in Amenti like that of Rā in heaven: begun has she.
She makes thy name live, O lover of Nut: begun has she.

183. Thou makest life to Tmu in Heliopolis and in Amenti: begun has she.
Thou makest life to Shu and Tefnut in Amenti: begun has she.

184. Thou makest life to thy father Seb in Amenti: begun has she.
Thou makest life to Rā, being placed in Amenti: begun has she.

185. Thou makest life to Thoth-hetep(?) and Tmu says in Amenti: begun has she.
Thou makest life to Horus the elder in Amenti: begun has she.
Thou makest life to the cycle of the great gods in Amenti: begun has she.

186. Thou makest life to the cycle of the little gods in Amenti: begun has she.
Thou makest life to the *hen* of χer-āba in Amenti: begun has she.

187. Thou makest life to the divine mistress of the *plebs* in Amenti: begun has she.

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[1] Transliterate *meseṣ-net rer-net em àrt-s àri-s net em àrt-s*. The repetition of *àrt-s* at the end of the line seems to be a mistake.

Thou makest life to the "Concealer of his name" within Uast in Amenti."

188. Say Shu and Thoth: "O divine spouse, Osiris[1] Ānχnesrāneferâb, triumphant!
Thou art Osiris the good god, the uræus of the head of the Sun, Ur-ḥekat, is given to thee for thy head.

189. I have covered thy death-bed with green cloth, I have supplied thee with the cup of the Sun.

190. Tmu has given to thee an infinity of offerings, and has given life to thee for each decade and each month. Thou art like the red calf among the gods;

191. And the pure gold which is in the head of Rā is established upon thy brow.
Hail to thee from the mouth of thy father Rā in his rising.

192. Thou art like the Sun in heaven, thou art established in the earth like Seb.
Thou art the hawk of genuine silver [among] mortals, the hawk of gold,

193. the Sun of heaven. Hail to thee from Horus the son of Isis.
Thou art his father in Amenti, the great god of everlasting, the maker of eterinty,

194. the lord of everlasting, the ruler of the North and South: he is thy son Horus loving thee.
Hail to thee! from Isis the mother of[2] Horus.

195. Says Thoth: "O divine spouse Osiris Ānχnesrāneferâb, triumphant, thou art

196. a shining god and lord of men, of beautiful visage; thou followest after what thou hast begun for thyself, O living one, thy name, good house, is mighty in the land: may the land never be deprived of it!

197. Hail, divine spouse Osiris Ānχnesrāneferâb, triumphant, thou art not annihilated, and corruption exists not for thee.

198. Hail to thee by reason of the works proceeding from thy limbs;
Hail to thee in presence of every god and goddess and all mankind.
Thou art the good Bull and the first of the cycle of the gods who perform law.

199. Hail! is said to thee, O likeness of the gods, great is thy name with theirs in the heights of heaven.
Hail to thee, O great god in Amenti, from the mouth of millions;

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[1] Delete *and*, before Osiris (page 43).

[2] Read  *ent* for  *en* (page 45).

200. Hail to thee from the mouth of the good god in Ru-stau. Hail to thee with myriads!; thou hast come with thousands!
Hail to thee at the mouth of thy venerable coffin,[1] the spirits fear thee in their temple.
201. What has been made for Rā has been made for thee: viz., golden clothes of the
202. workmanship of the beautiful faced Ptah who makes the world live by his glories. There has been made for thee a statue of gold of the workmanship of Chnum, the builder of mankind [whose .....] is unknown.
203. There has been made for thy *ka* (genius) a dwelling place of the most cunning[2] workmanship of Socharis, who maketh all men[3] live ..... of stone[4]
204. have been made for thee. Fresh nosegays have been made and brought to thee by Isis and Nephthys: and garlands of Rā, Hu, and Sau, of the giving of.
205. Rā have been made for thee.
Beer from the deep has been made and brought to thee by Athor the lady of heaven and mistress of earth.
206. There are [given to thee] new ..... brought by Horus-Seχat the mistress of cows.
Heifers born of the Sun are made
207. and brought to thee by his mother Isis.
Thy mother makes milk, and Horus the elder and the two sisters bring it to thee; thou lovest them for what they do for thee.
208. There is made beer for thee, and thy son Horus born of Isis brings it to thee.
A cup of the Sun is made for thee by Nem and Merseker.
209. Invocations and rejoicings of the land of the West are made to thee.
In Heliopolis, in the temple of the Sun, the lord of heaven, festivals
210. are made to thee; he makes splendours to spring up for thee.

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[1] On page 47 read *aat 'eps.*  appears to be an error of the sculptor for  . *See* line 222, page 53.

[2] *ḥetep ḥesb-f*, "the first of his design," *i.e.*, Socharis has given a vast quantity of careful and ingenious thought to the designing of thy *ka* temple, and has dedicated his best workmanship to its construction.

[3] On page 48 delete *ret:*  are determinatives of  .

[4] Read *em ȧner* ?

Festivals are made to thee in Uast by the order of the "Concealer of his name."

Festivals are made to thee in Abydos ..... Hail to thee

211. in every place of thine.

Thou art like a great god, the ruler of Egypt and the cycle of the gods.

Hail to thee, thou art like the lord of the *atf* crown, the ruler of mankind.

212. Eternity is made for thee being king of eternity, and lord of unborn generations.

Hail to thee thou art like the lord of the *seχet* crown.

213. Hail to thee lord of .. .... [thou holdest] a whip in thy hand inscribed with all [kinds of] designs.

The gods cry "hail" to thee, and the goddesses cry out greetings in welcoming thee.

214. A golden ..... is made for thee, and it has been placed upon thy coffin.

He makes to become for thee what the Sun did for thee, a raised cover, made of genuine lapis lazuli; it is placed [for thee] every day.

215. Thy father Nu has made all his invocations to thee, according to what has become through him. How great is he in his setting!

216. Ptah has made forms of gold for thee, and thy name is carved upon them with letters.

Seb has made a seat there for thee, like that which has been made for Rā.

217. A model of the god Socharis in his boat has been made for thee; he has granted that the winds may come to thee every day.

The son of the two sisters makes genuine pictures for thee;

218. he makes (?) his invocations to his (or *thy*) name for ever.

Horus with his whip has been made for thee, he offers water to thee daily, according to the order of the god ..... with his labours.

219. Isis and her sister will make most excellent bandages for thee in the day of clothing.

Thou restest in Amenti, thy son Horus is in thy place.

220. The hands of all the gods filled with life, stability, and power are stretched out to thee.

Bast hath adored thee and she cometh to thee, all the gods look upon thee

221. in peace, thy seat rests in Amenti.

Thoth gives divine oblations to thee, according to his words on each day of reckoning.

222. Thou art Anubis in Ru-stau, thy heart pulses beat with joy in the venerable coffin, thy seat rests in the tomb; thy good seat of every day
223. rests, rests in Abydos the town where oblations to thee arise every moment.
224. The scroll is not void of thy name in writing.
The divine Horus who rests upon law, says, "Hail to thee;" he hears no
225. wrong in every seat of his.
Water is offered to thee in every house, in every place, and in every town.
226. Thy name is renowned from the mouth of those who, by the command of Tmu, make oblations daily for thee in the firmament of the Sun.
227. Hail to thee, KING! oxen and calves are sacrificed to thee.
228. By the command of Rā, a thigh is given to thee daily.
Mayest thou smell the smell of incense daily, like that of the splendid green things
229. which come forth from Rā."
Hail to thee; says Horus the lord of Amenti, the god living upon the eternal land,[1] the lord of the creation stamped by his fingers.
230. She enters, and the lord of his name is with thee: thou art provided with the writing of the good god, O Bull of Amenti.
231. Hail to the divine spouse, Osiris Ānχnesrāneferāb, triumphant!
Thou art a queen of eternity, like Osiris the great god in Amenti, the lord of millions.
232. The gods weep and say in respect of the divine spouse, Osiris Ānχnesrāneferāb, triumphant: "She goes to another land and reigns there like a queen."
233. Every human being in the whole world bows his forehead to the earth before thee.
Hail to thee! thou art like Osiris the king of Egypt, the lord of Teshert.
234. Hail to thee! thou art in Abydos and Ru-stau, *a seal upon thy fortress* (?)
235. Hail to thee! thou art like the divine Horus who makes mortals with his two hands.
236. Hail to thee! thou art like Osiris the great of heart, the god akin to Rā for ever.
The gods who are in the great palace fear him.

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[1] The second  is probably a mistake, or we may read *ta t'et ta neb*, "on the land of eternity and every land, and creation," etc.

237. Hail to thee! thou art like Osiris the greatest one in all worlds: the Nile comes forth from its source to his heart (or at his will).
238. Hail to thee! thou art like Osiris, the hawk from the earth, the golden hawk in heaven.
Hail to thee! thou art like the one who makes
239. grain, who makes the gods live by the essence of his members, and cakes of every land by the water coming from beneath him.
240. Corn grains spring up from the limbs and members of Osiris when Thoth places him at the double house of blessing; and the words of the divine spouse, the "*nutàr ṭūat*," Osiris Ānχnesrāneferàb, spring up likewise.
241. The majesty of Thoth says in adoration:
242. "Hail to thee! thou art like the great god Osiris who exists in every place."
"Hail to thee! thou art like the law loving Osiris."
When he is placed in the double house of blessing the most magnificent, plants spring
243. up vigorously through him, by his limbs. Thoth joins him, and his face watches over his resting place.
244. Said by the majesty of Thoth to Osiris: "As for the plants which are with the
245. lord of the corn, he is greater than (?) the creator of men."[1]
246. Says the majesty of Thoth to Astes, "Proclaim from me (?) to the gods who are in the hall of Osiris, and who are towed along upon their bellies by the side,
247. in the presence of the majesty of Osiris and Thoth."
Says the majesty of Osiris to Thoth, "Let that which is taking place with the
248. gods be proclaimed, the delight of their heart is unbounded and they all with one voice acclaim: Hail to thee, divine spouse, Osiris Ānχnesrāneferàb, triumphant!
249. Thou art like a great god, the living one, the lord of eternity, the good god, the lord giving joy to the heart, the mighty one, crowned like the good god, the king of Egypt, and like the beautiful king of Teshert, diademed with the *seχet* crown:
250. O good king in Amenti, thy height is one hundred cubits.
251. O lord of the corn which makes the world live, the Nile flows, having come forth from thy limbs.

[1] Or, he is great to create men.

252. The gods fear thy will, the goddesses are alarmed at thee, and the dread of thee is in the whole world.
Thou, the great of terror among the gods, art like the divine Horus in thy rising:
253. thou shinest every day like the disk in the sky.
Thou shinest in heaven with seven disks, the whole earth flames on the day in which thou comest forth.
254. Hail to thee! thou art like Osiris, the bull in Abydos, and the copper (gold) Horus in Ru-stau.
255. Hail to thee! thou art like Osiris, the bull in Hait, and the emerald Horus in the venerable coffin (or station).
256. Hail to thee thou art like Osiris, the bull in Heliopolis, and the lapis-lazuli Horus in Suten-ḥet-se.
257. Hail to thee! thou art like [Osiris], the bull in Nehat and Uast, and the silver Horus of Iusaset.
Hail to thee! thou art like Osiris, the bull in Heliopolis, and the copper gilt Horus in T'eruti.
258. Hail to thee! thou art like Osiris, the bull in Uast, and Horus who is Samti, the
259. powerful bull Sakh-χepesh, Neb-er-t'ra.
The majesty of Thoth has ordered that the divine spouse Osiris Ânχnes-rāneferâb, triumphant, be glorified in the presence of her mother, the "*nutàr ṭūat*," Nitocris,
260. triumphant, in Amenti.
Every god is at her side, the goddesses are behind her, and Anubis
261. heals her every pain.
Isis and her sister Nephthys, Neith, Serket, Tefnut, Nut who gives birth to the
262. gods, Mut, Seχet, Bast, Uat'i, Sati, Horus the elder and Thoth the son of Rā are exercising protection for her.
Every god bows to the earth to her, and every one among them is for making
263. his hour to the divine spouse Ânχnesrāneferâb, triumphant, according to the command of Rā and Tmu the father of the gods."
264. Says Thoth to the divine spouse Osiris Ânχnesrāneferâb, triumphant, "I have come from the great house with the divine order to exercise power and virtue [for thee].
265. Anubis cures thy pain, he arranges thy limbs, he disposes thy members, he collects thy flesh, he gathers together thy bones, he provides what is in

266. the cup of Rā, as well as great and divine bandages woven by the priestesses of Neith.
267. Says Amset to the divine spouse Osiris Ānχnesrāneferâb, triumphant, "I have come that I may protect thee, and, according to the order of Ptah, to provide for thee a house like the
268. house which Rā himself ordered."
Says Hapi to the divine spouse Osiris Ānχnesrāneferâb, triumphant,
269. "Art thou lying silent, and not speaking to thy mother Neith?"
Says Tuamutef, "O divine spouse Osiris Ānχnesrāneferâb, triumphant,
270. I am thy son Horus whom thou lovest.
I have come, having avenged thee on this violent death, and I grant that
271. thou shalt stand upon thy legs for ever and ever."
Tefnut and Nut say at one time: "O divine spouse Osiris Ānχnesrāneferâb,
272. triumphant, I am Tefnut, and I am Nut. I extend myself over thee. I am thy mother who has brought thee forth as a divinity: thou art the lady of mortals for ever and ever."
273. Seχet and Bast weep and say to the divine spouse Ānχnesrāneferâb, triumphant,
274. "I am Seχet and Bast: art thou lying silent? Thou art provided with the cup of Rā, and art not deprived of its smell for ever."
275. Says χent-an-ma: "I have avenged my brother Osiris, the divine spouse Ānχnesrāneferâb, triumphant, upon what is done to her, I have placed ....."

ABOVE THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

276. Hail, divine spouse Osiris Ānχnesrāneferâb, triumphant!
277. I am thy mother Nut stretching over thee in my name of heaven.[1]
278. Thou enterest by my mouth, and thou goest forth from my thighs as the Sun does daily.
279. The people of Amenti receive thee with great salutations;
280. The spirits of Abydos make respectful homage to thee as the "Great Illuminator."
281. They say to thee: "O thou coming with peace, everybody lives through the sight of thee."

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[1] There is a play here upon the words *pet* "stretch," and *pet* "heaven."

BENEATH THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

282. Hail, divine spouse, Osiris Ânχnesrâneferâb, triumphant! Thou risest like the Sun in heaven, and every god is desirous of glorifying thy genius;
283. The gods and goddesses are ready to salute thy face, they recognize
284. their god in thee. Thou shinest like the Sun upon their faces, and they adore thee
285. as the lord of the gods; thou art beloved as the star of the dawn, thou shinest everlastingly.
286. All mankind rejoice when they see thee; the spirits of Abydos cry, Hail!
287. when they see thee overthrowing thy enemies: they crush them utterly as Rā did Apophis.

ON THE SIDE, AT RIGHT ANGLES TO THE FIGURE OF NUT INSIDE THE COVER.

288. The gods and goddesses say with one voice:
291. Hail divine spouse, Osiris Ânχnesrâneferâb, triumphant!
292. Hail to thee! thou art like a bull in Amenti, a living god, the red faced one in Amenti.
293. Corn grains spring up produced from thy seed, thou art not deprived of thy face for ever and ever.
296. How rises the Nile, rejoicing likewise gods and men!
298. They rejoice in the corn grains produced by thee, they rejoice with the corn grains coming forth from thy limbs, men, cattle, gods and goddesses give salutation to thy will.
302. How great is the reverence paid to that which arises from thy living limbs!
303. What Thoth has done for thee is unknown he has placed thy red talisman in the nether world behind thee.
305. There is made for thee a shade of every stone, thy whip and thy image of a cow are placed in thy hands.
306. There is made for thee a whip, and it is placed in thy hands for thy protection, O divine spouse Osiris Ânχnesrâneferâb, triumphant, the daughter of the royal spouse, the first and chief of his majesty Taχanât, and of her mother the "*nutàr ṭuat*," Nitocris, triumphant.
309. Hail to thee! thou art like Osiris the great living god, giving birth to corn grains, and performing all the labours which arise through thy limbs. Hail to thee! thou art like Osiris: how numerous are the grains

312. which make the cattle live! The gods live by thy everlasting will. Upon what immense numbers of thy limbs do the gods live! O living god of the law loving
314. land, the son of Rā who loveth her for ever.
315. Isis and her sister Nephthys, and Horus the son of Osiris, all these gods say
317. at once and Thoth answers them: Hail divine spouse Osiris Ānχnesrā-neferȧb, triumphant!
319. Hail to thee! thou art like Osiris: we weep for thee as for the god of the land and king of the world. The gods say with weeping, "The divine spouse Osiris
321. Ānχnesrāneferȧb, triumphant, is lying upon her bier, every god
324. is silent and all the goddesses follow it respectfully; all the people in the land lament for the majesty of the divine spouse Osiris Ānχnes-rāneferȧb, triumphant."
326. The gods say on the second occasion, "The divine spouse, '*nutȧr ṭūat*,' Osiris Ānχnesrāneferȧb, triumphant, is lying in another land. All the people weep [saying], 'She was benevolent.'
329. The gods say on the third occasion, "The divine spouse Osiris Ānχnes-rāneferȧb, triumphant, rests upon Nephthys, Amenti is her name: let not all the people upon earth know it; the gods weep for thee."
333. The gods say on the fourth occasion, "The divine spouse Osiris Ānχnes-rāneferȧb,
334. triumphant, lies in another land, Abydos is its name, she is not known." The gods weep exceedingly, and say: "The divine spouse Osiris Ānχnesrāneferȧb,
335. triumphant, lies upon Kert, Ru-stau is its name: let her not be known
338. by her who rules over it upon earth, and let her not be known in the secret place." The weeping gods say, "The divine spouse Osiris Ānχnesrāneferȧb, triumphant, lies in the nether world, and corn grains spring up from her in the double
342. house of speech when Thoth has planted them there." But let every god in
343. heaven know what says your master, the one who keeps off the demon from her in peace.
345. Let all men and all people on earth know what says your lord, the one who keeps off the demon from her in peace.
347. Let all animals, all quadrupeds, and all the birds of heaven know what says your lord, the one who keeps off the demon from her in peace.

351. Let all fishes that are in the waters know what says your lord, the one who keeps off the demon from her in peace.
353. Let all the gods in their cities know what says your lord, the one who keeps off the demon from her in peace.
356. Let all the gods and goddesses who are in the lake of fire know what says the majesty of the divine spouse Osiris Ānχnesrāneferâb, triumphant, keeping off the demon from her in peace.
359. Let all the stars of heaven know what says the majesty of the divine spouse, "*nutâr ṭūat*," Osiris Ānχnesrāneferâb, triumphant, keeping off the demon from her in peace.
362. Let every god in heaven know what says the majesty of the divine spouse Osiris Ānχnesrāneferâb, triumphant, the second to Rā, keeping off the demon from her in peace.
364. Let not everything which has taken place in her be known: she is going to another land whose name is Amenti."
367. All the gods say, "Let the great cycle of the gods, the little cycle of the gods, those who are in Sesu, those who are in Saïs, those who are in Seχem, those who are in Abydos, those who are in the
371. South, the North, the West, and the East know what is in Sesu."
Says the majesty of the divine spouse Osiris Ānχnesrāneferaâb, triumphant, the second to Rā who keeps off the enemy from her in peace. "Weep [ye gods] for
374. the majesty of this beneficent god, the living god of the earth, and keep off the demon from her in peace." They weep excessively, and the demon is
377. kept off from her. Let not be known what has taken place in her. Rā, from his seat, hath given to her the whole world to recline upon, the beneficent god is treated in a beneficent manner for ever, and she
382. is among kings for ever and for ever.

HORIZONTAL LINE ON THE INSIDE OF THE COFFIN.

383. The royal daughter of the lord of the two countries, Psammetichus, triumphant.
Her mother was the divine spouse Nitocris, triumphant, the daughter of the royal spouse, the great lady and chief of his majesty Taχaūat, triumphant, before Osiris.
She is the only god of her mother, and the sole one of her father:
She is Horus, her mother is Isis, her father is Osiris, she follows after her *sister* (?), her son is Horus, going round the southern and northern heaven at one time.

May you be present when she slaughters, may you be present when she makes calamities to arise, and when she overcomes and masters you; ye fiends, ye foes, ye feeble ones, ye black-hearted ones, who create rebellion, fall down upon your faces. It is Rā who has brought you to nought, it is Horus who has broken in pieces the enemies of Rā. It is Horus who has driven you back, ye foes and enemies of the divine spouse Osiris Ānχnesrāneferâb, triumphant. May your faces be blinded like the face of Uḥaa, may your throats be cut like that of Katu, may you be hacked in pieces like Apophis and Bu [1] behind him: let not your terror, nor your rage, nor your destruction fall upon any of the limbs of this divine spouse Ānχnesrāneferâb, triumphant.

IN PERPENDICULAR LINES AROUND THE INSIDE OF THE COFFIN.

384. O thou who art adored in this day, Sa is thy name.
She in the capacity of thy mother makes for thee protection of the limbs: verily she makes
385. refreshment for thee in thy name.
Her limbs come to her solid and sound every moment, there arise offerings.
386. She it is who opens for thee in thy secret places by those mighty names of thine.
387. 'Baby, Old man' is thy name; 'Son of the Egg' is thy name; 'Crescent' is thy name; 'Son of Nu' is thy name, who makes his road as he pleases for thee.
389. 'Duration' is thy name; 'χepera' is thy name; 'Early Dawn' is thy name; 'Day' is thy name; 'Evening' is thy name; 'Night' is thy name; 'Darkness' is thy name;
390. 'Circumambulator' is thy name; 'Moon' is thy name; 'Still heart' is thy name; 'Lord of the Ṭūat' is thy name.
392. O χepera, be not remembered, she abominateth the people of needy hand against her.
The gods remember her and her cycle, the spirits pray for her water,
394. and the damned are looking at her.

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[1]  also  He is said to have taken the form of a roaring or hissing serpent. *See* Brugsch Dict. Géogr., p. 1194.

395. O men, gods, spirits, fiends, the damned, the Āmu, the Blacks, the Asiatics, and the people of the countries of every land round about
396. the people of Egypt, look not upon her in order to perform hostility to her; but look at her, and make adoration to her as to Rā every day:
397. for she is a person with a million hands, she is Horus in χebit, may men, gods, spirits, and the damned look upon her [to perform]
398. adoration to her.
She knows the names of Rā.
O Shining One, Giver of Light, thou who makest all faces to awake upon their
400. seats, thou who rousest up the gods in their temples and men in their houses, 'Ân-mātef' is thy name; 'Hastener, shining in heaven' is thy name; 'Resting in the Ṭuat' is thy name; 'Bull in the moment Great one'
402. is thy name.
Come then, ye gods, to the divine spouse Ānχnesrāneferâb, triumphant;
404. by night, by day, and at every instant, defend ye her from the attacks and destructive designs of the Āmu, the Blacks, the Asiatics, and from all the people of Egypt, and of the countries of every land, *et cetera.*
406. Defend ye her from the disasters of Horus inflicted by Sut, from the mastery of Seχet, from the oppression of Serket, from the blood of Bast, and from the damned, male and female, *et cetera.*
408. She is a god without an equal, she makes herself to triumph over the whole world, and covers herself like the *Mesat* bird, the Mangler.
409. Sept has provided her with his provision.
She is Horus Sheṭet, she is Thoth making prescriptions for the gods at the
411. fields of the Seχet-Âaru: she is not deprived of Destiny and Fortune, the attributes which he has made to exist for her, by what he did for her.
412. Let no eye look upon this writing, let no god hit upon it, let not a goddess overcome her by it; and let not the hearts of the people of Egypt, or the Āmu, or the Blacks, or the Asiatics seize it, in order to
414. make hostility against her with reference to what she does.
415. The rays of the Sun's disk make her triumph, silently, silently, glorious, glorious! Let no demon, male or female, look at her on this day, for she is in his disk.
416. A mighty miracle is wrought for her before the face of all mankind.
She causes delight by driving away terror.
She is the great examiner in Sesu.

418. Let not the mouth of any serpent or worm enter her flesh by biting into her.
419. The divine spouse Ānχnesrāneferâb, triumphant, is protected from the mouth of every gnawing worm, as Rā is protected from his enemies.
420. Rā triumphs over the enemies, and slaughters the adversaries of the divine spouse Osiris Ānχnesrāneferâb, triumphant, just as he slaughters his
422. own enemy, the serpent Naka, who comes against him with enmity.
423. The mother of Osiris, the Cow, addresses them with thine own mouth saying, O may thy will be done among them.
424. She addresses you just as Rā addressed his enemies.
425. O Apophis, and all ye enemies of the divine spouse Osiris Ānχnesrāneferâb,
426. triumphant; O Enemy and adversaries, children of inertness; get you
427. gone to the fire, get you gone to the flame, get you gone to the eye of Horus. May the divine spouse come to you, may she devour you, may she be baneful to you.
428. May you go to her fire and flame, may you suffer her wrath, may you endure her will, may you be in her power, may you be slaughtered by her.
430. May there be a place of refuge for the divine spouse Osiris Ānχnesrāneferâb,
431. triumphant, in the presence of Osiris behind Rā; and may the Eight provide a hiding-place for her!
432. May there be a place of refuge for the divine spouse Osiris Ānχnesrāneferâb, triumphant, behind Shu; and may the Eight provide a hiding-place for her!
434. May there be a place of concealment for her behind Seb;
and may the Eight provide a hiding-place for her!
435. May there be a place of refuge for the divine spouse Osiris Ānχnesrāneferāb, triumphant, behind χepera; and may the Eight provide a hiding-place for her!
437. May there be a place of hiding for her within heaven; and may the Eight provide hiding for her!
438. May she enter into Nu, may she know the falling of his water; and may the Eight provide a place of concealment for her!
439. May she go from place to place,
440. may no eye see or look upon her,
441. may no god see her place, or touch her in her place,
and may the enemies of the divine spouse Osiris Ānχnesrāneferâb,

443. triumphant, the enemies of Rā and the foes of Un-nefer, not shoot at her!

444. As touching the divine spouse Ānχnesrāneferâb, triumphant, may the mysteries of the gods and goddesses be done for her!

445. She is purified, her power is pure, coming forth wholly from her pure mouth;

446. she makes protection (*or* virtue) at the coming forth of her servants, she makes protection (*or* virtue) for the purpose of resting the heart, and for concealing her place.

447. The divine spouse Osiris Ānχnesrāneferâb, triumphant, was the royal daughter of the lord of Upper and Lower Egypt, the lord making things,

448. Psammetichus Menkarā[1] triumphant: her mother was the "*nutàr ṭūat*" Nitocris, triumphant, in the presence of Osiris, the daughter of the royal spouse,

449. the great lady Taχaūat.

450. She is Horus, she is the Moon, she is Thoth, she is the messenger of Shu.

451. Let not any harmful wind, coming from the north, the south, the east or the west, fall upon her!

452. She is like a god within his winds; may men, gods, the spirits and the damned not see her!

453. She is a goddess coming forth from Neχent: let no man nor any country see her at the moment when they make enmity against her!
Let no one coming against her, see her!

455. When they see her, let fear and terror of her enter their limbs!
Let there be millions of cubits of flame upon every path of hers!

456. When they see her, may they make adorations to her as they make to the Sun daily at dawn.

457. She is concealed within the sarcophagus, she is the fair-faced Ptah, the lord of numerous and mighty (*or* divine) faces.

458. She lifts the arm, she is the bull of the mother who loves her.
She is Ptah Socharis in the sarcophagus.

459. She is concealed in the temple of the *bennu*, in the southern and northern chapels.
She is Anubis at the mummy chest in Amenti, in the Tuat.

460. She is the law-loving bull who loves his children.

461. She follows after the *Ketiu*, loving his father and his children, making festal in it.

---

[1] *See* Dr. Birch, "Revue Archéologique," Vol. IV, p. 615.

461. She is listening to his father, she is Rā, the bull, in his two heavens.
462. She strides over the whole earth.
463. She is that splendid baby, who was conceived yesterday, born to-day, who hacks off the heads of his enemies, and who proclaims his name.
464. She is the "Four Faces" on one neck, the lord who flames forth against his enemies.[1]
465. She is the breath which is in his mouth.
466. She is the great one, the *bennu* who secretes children upon the white willow in the house of the *bennu*, within the temple, the "Very Aged" in Heliopolis. She is the great disk in Heliopolis.
467. She is Tmu the father of the gods.
She is Nekhebka who dwells in the great house, with extensive authority ( [2]), his name is unknown.
468. She is Tmu, creator of attributes[3] like Ptah.
She is Ptah the maker of his attributes (*or* forms) upon earth.
469. She is Rā. She is millions, she is passing millions, she is passing multitude.
470. She is Ut'a. She is the Uræus goddess whom Isis loves, and is provided with enchantments.
471. May Renti give place to her, may her face be so wrapped up that the Hanebu may be unable to harm her, and that the whole earth may be unable to do any injury to her!
472. She passes by you loving a *duck* (?)
473. Sept has provided her with his provisions.
Her bandages are of the manufacture of Het-hetep, and Ut'ati hath tied
474. them on both sides of Tait.
She is concealed within the palace.
475. May there be hiding and concealment for her in the storehouse of Āmam (or Nehat), may she be made like the *Mesat* bird, the Mangler,
476. provided with the face of a man: for she is the "Great enchantress" in the lodge (or station) of Amam (or Nehat) who doeth violence with the flame
477. which comes forth from the face of a man!
Hail! dost thou listen, O Horus of the Dawn?

---

[1] Or perhaps, "Four heads on each neck spitting fire against his enemies." (Renouf.)

[2] Chabas rendered these words "*queue retournée*" ("Voyage," p. 190). The form of the sign which comes after *sehen* is wrongly given by both Sharpe and Chabas.

[3] The second  is probably a mistake of the sculptor, who repeated it inadvertently.

IN FRONT OF THE FIGURE OF ATHOR, INSIDE THE COFFIN ON THE BOTTOM.

478. Rise O divine spouse Osiris Ānχnesrāneferȧb, triumphant!
I am Heaven thy mother, I am present to protect thee.
I am Aut, thy nurse, and thy dandler: I will never depart from thee.

BEHIND THE FIGURE OF ATHOR, INSIDE THE COFFIN ON THE BOTTOM.

479. Hail, divine spouse Osiris Ānχnesrāneferȧb, triumphant!
Thy mouth has been given to thee by Rā for ever and ever;
in the presence of the gods thou hast received thy attributes, O great god!

INSIDE THE COFFIN AT THE FOOT OF THE FIGURE OF ATHOR, ON THE BOTTOM.

480. Hail divine spouse Osiris Ānχnesrāneferȧb, triumphant!
Thy daughter standeth among the gods, the fear of thee is greater than what their hearts can imagine.
481. Thy name liveth upon earth, thy name endureth upon earth:
482. thou decayest not, nor art a prey to corruption for ever.
483. Hail divine spouse Osiris Ānχnesrāneferȧb, triumphant!
484. Behold Osiris Horus has placed these four gods, who were born of himself,
485. to protect thee, to follow after thee, to bring every good thing to thee,
486. and to make thee triumph, as Osiris triumphed, O divine spouse,
487. "*nutȧr ṭūat*," Osiris Ānχnesrāneferȧb, triumphant.
Thou art made like Apti, with the face of Ap-uat.

EGYPTIAN TEXTS

WITH

INTERLINEAR TRANSLITERATION AND TRANSLATION.

SARCOPHAGUS OF ĀNχNESRĀNEFERÀB.

ON THE RIGHT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

1. 

Ḥaṯḥer ḥent àmenti nutàrt embaḥ-t

Athor mistress of the west [*is*] *the goddess in front of thee*: [*and*]

ON THE LEFT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

2. 

āā ka-t ḥa-t

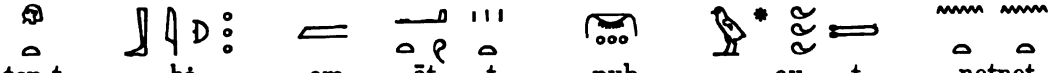
the two hands of thy genius [*are*] *behind thee.*

OVER THE HEAD OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

3. 

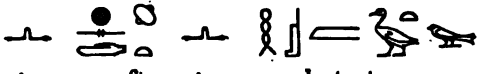
ha Àsàr nutàr ḥemt *Ānχnesrānḋeràb* māχeru tes

Hail Osiris divine spouse *Ānχnesrānḋeràb* *triumphant.* *Supported* [*is*]

4. 

ṭep-t bà em āt - t nub au - t netnet

head thy steel [*is*] *in limbs thy and gold* [*in*] *members thy pure* (?)

5. 

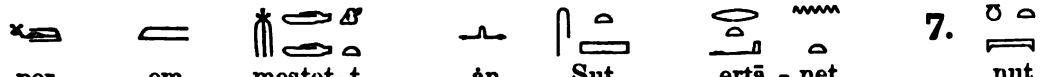
àn χesft àn ḥetmt seref {ṭep / āp}

Not repulsed, not destroyed [*is*] *the warmth of*

6. 

re-t nif

mouth thy [*nor*] *the breath*



per em mesṭeṭ-t àn Sut ertā - net **7.** nut

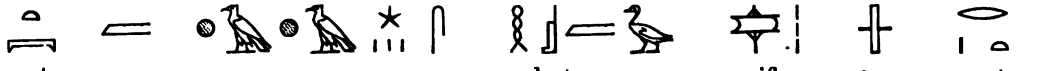
coming forth from nostril thy. It is not Sut [*who*] *has given to thee* [*it is*] *Nut,*

*  em, *in?*



nif åm-s seref åm re-s ḥetm

the {*breath*, *winds*} *[which are] in her and the warmth in mouth her uniting*

8. 

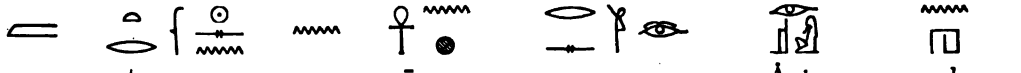
pet em χaχa - s ḥetm nif åm re-t

the heaven with starlight her uniting the breath in mouth thy.

9. 

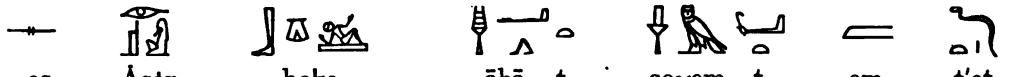
mes åuf -t em ānχ ānχ-t må ānχ sebu

Are graven limbs thy with life, livest thou as live the stars

10. 

em tra - sen en ānχ res Åsår neh-

in seasons their of life. Let be awakened Osiris, let be roused

11. 

es Åsår beka āḥā - t seχem - t em t'et

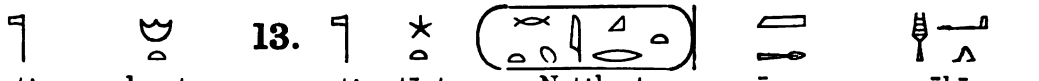
up Osiris lying exhausted. Stand thou, prevail thou with body [thy].

AT THE FOOT OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

12. 

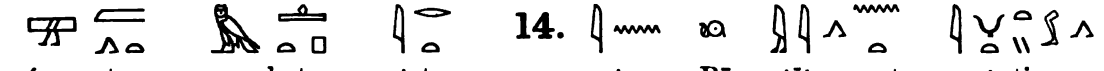
Ha Åsår nutår ḥemt māχeru mut - s

Hail Osiris divine spouse Ānχnesrāneferàb triumphant. Mother her



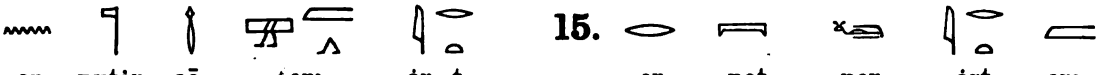
nutår ḥemt nutår ṭūat Netàḳart māχeru āḥā

[is] the divine spouse "nutar tuat" Nitocris triumphant, mayest remain,



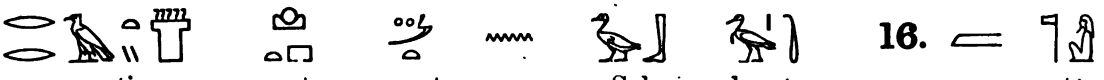
śem - t em ḥotep årt 14. àn Rā àīà - net àpti

[*or*] *go about thou in peace To thee.* *Says Rā comest thou guided*



en nutàr aā śem àr - t 15. er pet per àrt em

by god great, go thou *to heaven, come forth thou from*



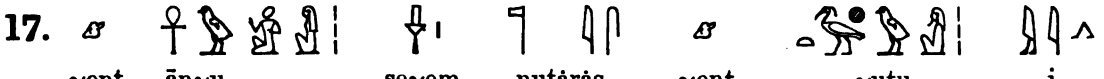
rerati χuṭ ma-t en Seb ba-t 16. em nutàr

the gates of the horizon, look thou at Seb, animated *like a god,*



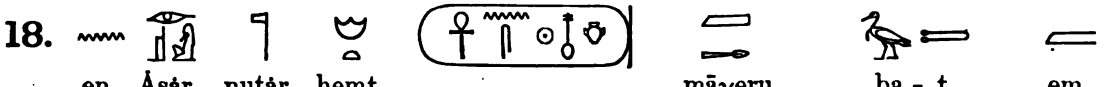
ūas - t em nutàr seχem - net em t'et - t nutàràs ba

adored like a god, possess thou body thy divine soul



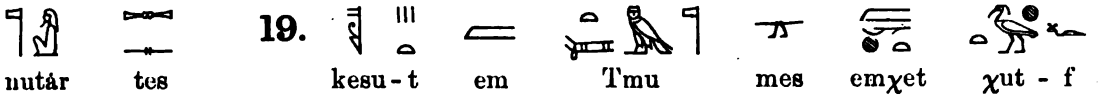
17. χent ānχu seχem nutàràs χent χutu i

living among men, power divine dwelling among the spirits. Has come



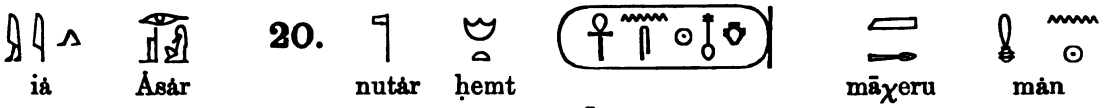
18. en Àsár nutàr ḥemt māχeru ba - t em

Osiris divine spouse Ānχnesrāneferàb triumphant! Animated art thou like a



nutàr tes 19. kesu - t em Tmu mes emχet χut - f

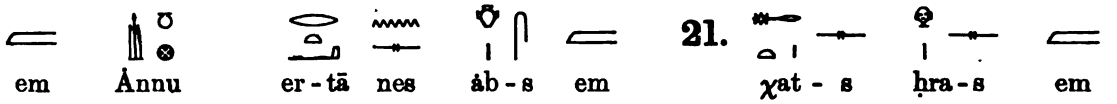
god are tied *bones thy by Tmu following after light his.*



20.

iå Åsår nutår ḥemt Ānχnesrāneferàb māχeru mān

Come has Osiris divine spouse Ānχnesrāneferàb triumphant daily



21.

em Ånnu er-tā nes åb-s em χat-s ḥra-s em

from Heliopolis. Is given to her heart her in body her, face her is like a

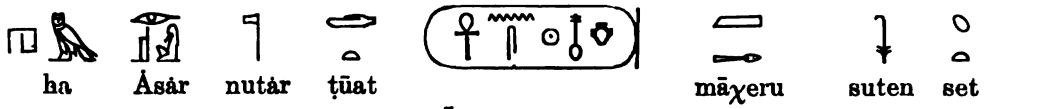


sab āu-s em bå ba-s em χennu-s āḥā-s ḥa-s

jackal, limbs her [are] like steel, soul her [is] within her, life her [is] behind her.

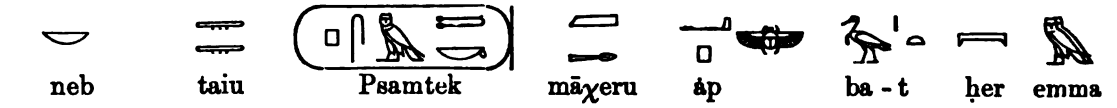
ON THE LEFT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

22.



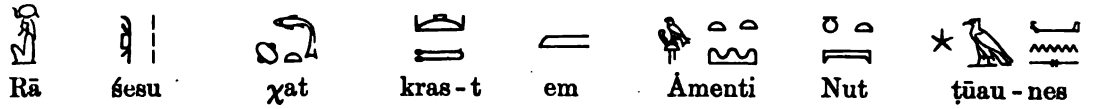
ha Åsår nutår ṭūat māχeru suten set

Hail Osiris Nutar tuat Ānχnesrāneferàb triumphant royal daughter of



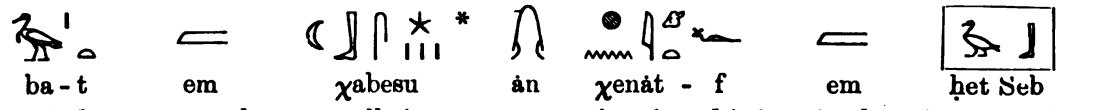
neb taiu Psamtek māχeru åp ba-t ḥer emma

the lord of the two worlds Psammetichus triumphant! Flies soul thy up among the



Rā śesu χat kras-t em Åmenti Nut ṭūau-nes

Sun followers, body thy [is] buried in the west of heaven, worship to her,



ba-t em χabesu àn χenàt-f em ḥet Seb

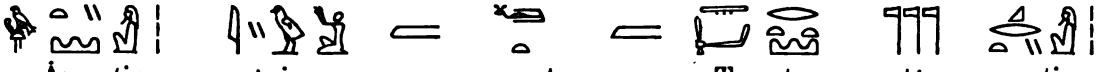
soul thy among the constellations, not imprisoned is it in the house of Seb.

* For  .

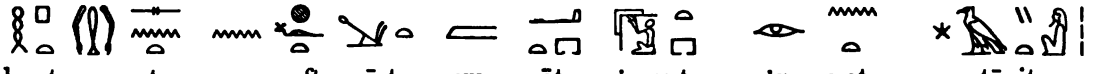
ON THE RIGHT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

23. 

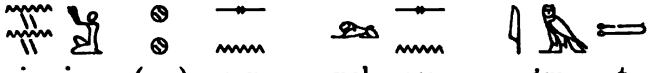
Ha Åsår nutår ḥempt Ānχnesrāneferàb māχeru år - net
Hail Osiris divine spouse Ānχnesrāneferàb triumphant! Make to thee



Åmentiu åui em per-t em Tasert nutåru qarti
those who are in Amenti } *acclamations at coming forth thy from Tasert. The gods of the orbits*

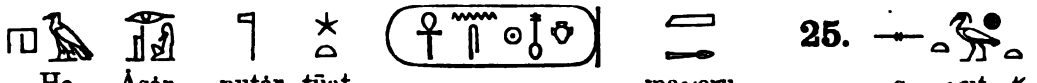


ḥept-sen-t en χeft rā-t em āt åment år - net ṭūait
embrace they thee before lodge thy in the house secret, make to thee [they] adorations.



ni-ni (*sep*) sen neb-sen åm - t
proclaim (bis) *they lord their in thee*

AT THE TOP END, ON THE OUTSIDE OF THE COVER.

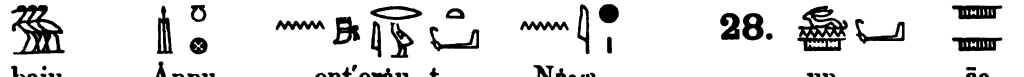
24. 

25.

Ha Åsår nutår ṭūat- maχeru s - χut-t
Hail Osiris Nutar ṭuat Ānχnesrāneferàb triumphant! Glorified art thou



en χu ten em χut ṭaṭṭuṭ-t en em Ṭaṭṭu seśep-t àn
of glory that in the horizon, established art thou in Tattu, received art thou by

27. 

28.

baiu Ånnu ent'erâu-t Nâχa un āa
the spirits of Heliopolis who master Naχa. Are opened the gates of



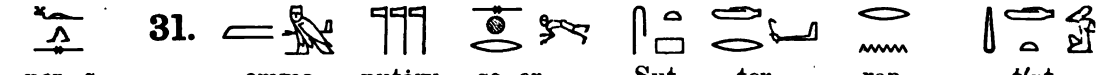
pet seneś āa **29.** kebh χā Ḥer i Tahuti iå - sen

heaven, are thrown open the doors of Kebh, rises Horus, comes Thoth, come they



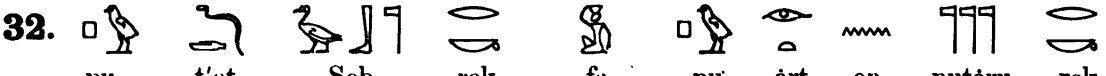
30. en Åsår nutår ḥemt nutår ṭūat māχeru ṭu - sen

to Osiris divine spouse, Nutår ṭūat Ānχnesrāneferåb triumphant. May grant they



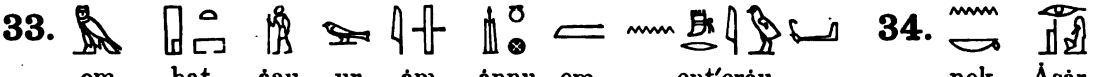
per - s **31.** emma nutåru seχer Sut ṭer ren t'eṭ

coming forth her, among the gods overthrowing Sut destroying the name. Said,



32. pu t'eṭ Seb rek fa pu årt en nutåru rek

namely said by Seb to thee the burden made by the gods to thee



33. em ḥat åau ur åm ånnu em ent'eråu **34.** nek Åsår

in the house of the aged very in Heliopolis as seized for thee Osiris



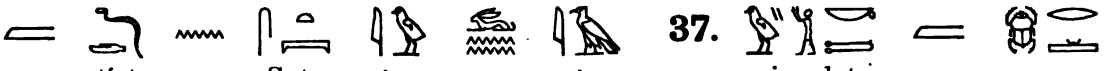
er ta em ent'eråu em t'et en **35.** Sut ån eitā

upon earth in the land of Seizure in saying to Sut let not be granted



às seχem-ek åm em neḥem seχem - **36.** ek en Ḥer

to them prevailing thy over [me] in repulsing: let prevail over thee Horus



em t'eṭ en Sut åu unn åa - ui - k.t. em χeper

in saying to Sut, Be there acclamation thy in becoming



ren - ek nåaiu - k ta ḥat em t'eṭ .....

name thy acclaimed land north in saying .....



åu unn ..... em χeper .....

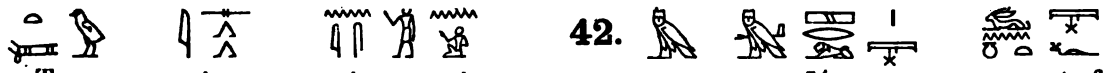
be there ..... becoming .....

AT THE FOOT OF THE FIGURE, ON THE OUTSIDE OF THE COVER.



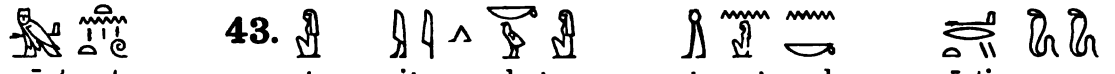
t'eṭ ån Åsår nutår ḥemt māχerut en neb

Said by the Osiris divine spouse Ānχnesrāneferåb triumphant, and lord



Tmu ås nås - nå em māśer unnut - f

Tmu quick† Proclaimed am I at twilight at hour his.



mā-ten-tu- å iå - kuå ån - nå - nek ārti

Come let arrive me that may bring I to thee the two uræi of

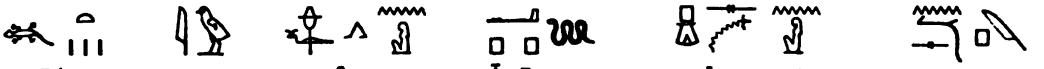


Ru-stau ån - nå pesṭ en åm ṭemṭ - nå

Ru-stau. Bring I the backbone of him who is in Heliopolis collected have I

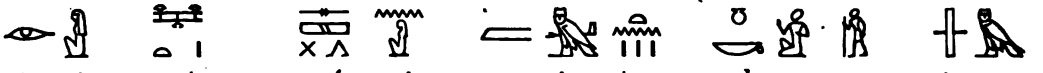
* The breakage in lines 38 and 39 has been caused by the attempt to repair the coffin in ancient days.

† A Ritual direction (?) to recite quickly.

45. 

āśt åu χesef - nå Āpāp pekas - nå nasp

quantities. Stopped have I Apophis, thrust back have I the bite.

46. 

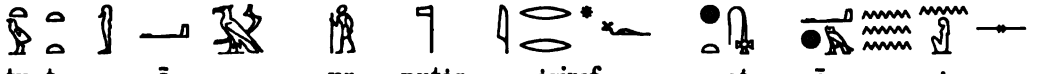
år - å uat seś - nå emmå - ten nuk ur åmma

Made I the way, divided have I among you. I am the elder among

47. 

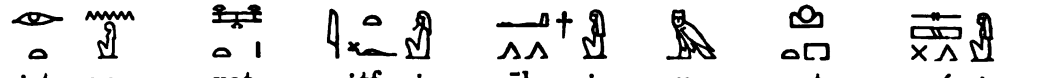
nutåru ertā seś en uåa en neb Sau

the gods. Be it given to open the boat of the lord of intelligence,

48. 

tu-t ā ur nutår åriref χet āχem - nå - s

and the image great aged god made he fire, quenched I it.

49. 

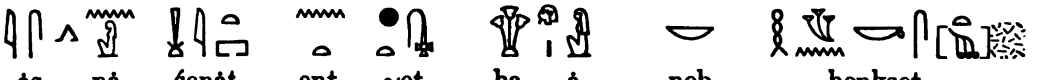
årt - na uat åtf - å āk - å em χut seś - å

May be made to me the way of father my. May enter I into the horizon, may traverse I

50. 

erma åau nutåru meter - uå åmu uåa - f śa -

near the great one of the gods. Let survey me what is in boat his, let pass

51. 

ås - nå śenåt ent χet ḥa - å neb ḥenkset

through I the orbit of flame, behind me the lord of the wig

* Read .

† Read .

52. 

ḥer ḥra - ten ṭa tat ȧmmā seś - ȧ nuk usr

upon faces your may be given bread, let pass me. I am powerful

53. 

neb usr nuk ḥuā Ȧsȧr neb māt ȧri

lord of the powerful, I am the supported of Osiris lord of law who maketh



uṭ'et māk - et - ȧ pu māk Rā mā - ten

the green. Virtues my are the virtues of Rā. Come



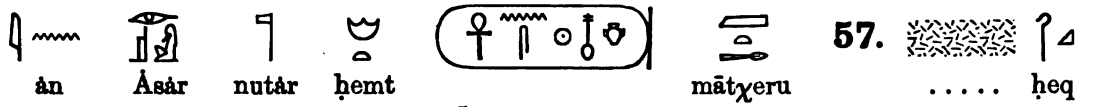
tuȧ em rer - ef Seχet-ḥotep nuk Rā nutȧr

let me [go round] as goes round he Seχet-hotepu. I am Rā god of



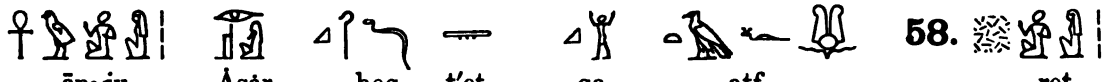
Ta - rekȧ paut nutȧru emmā Seχet ḥotepu 'teṭ

Tarekȧ and the cycle of the gods who are in the midst of Seχet - hotepu. Said



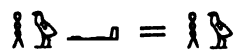
ȧn Ȧsȧr nutȧr ḥemt Ānχnesrāneferȧbmātχeru ..... ḥeq

by Osiris divine spouse Ānχnesrāneferȧb triumphant. [Hail] ..... ruler of



ānχiu Ȧsȧr ḥeq t'et qa atf ret

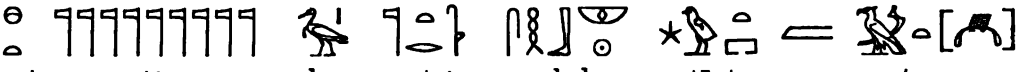
the living, Osiris king of eternity, raised high [is] the crown [of the lord of] men,

*  .



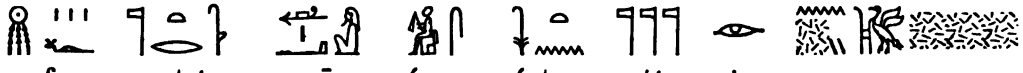
qema nutâru neb pet neb ta âri nutâru ret Tatanen ....

and maker of the gods, lord of heaven lord of earth, making gods and men, Tatanen ....

59. 

paut nutâru ba nutrâ seḥeb ṭūat em mat-

and the cycle of the gods [he] the soul almighty, maketh festal [he] the tuat with rays

60. 

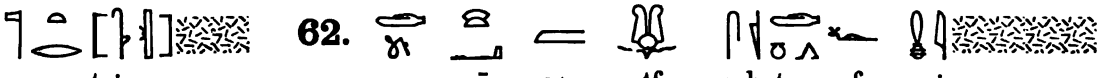
f nutrâ uā śeps śuten nutâru âr .....

his. The strong one, the only one, the august one, king of the gods doing .....

61. 

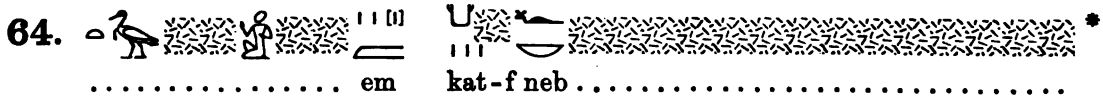
neb Âmam en paut nutâru neb nutâru nutrâ ḥeret

lord of Âmam of the cycle of the gods, lord of the gods protecting { *the upper regions of heaven*



nutrâ ..... χā em atf seketṇu-f mâ.....

protecting ..... crowned with the atf crown, travels he like .....

64. 

..... em kat-f neb .....

..... *in works his all* .....

ON THE LEFT-HAND SIDE OF THE COVER, AT RIGHT ANGLES TO THE FIGURE.

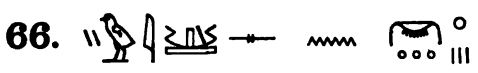
65. 

nutâru t'eṭ-sen em rimi Âsâr nutâr ḥemt neb χau

The gods say they in weeping: "Osiris divine spouse lord of diadems

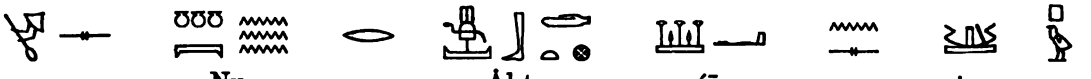
* Two lines broken away.





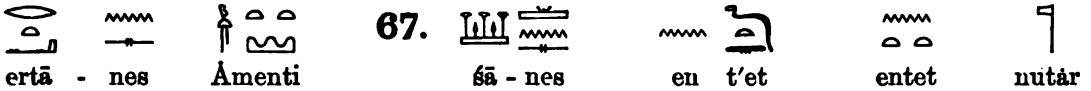
maχerut āu - s em **66.** uâa - s en nub

Ānχnesrāneferàb triumphant. Being she in boat her of gold



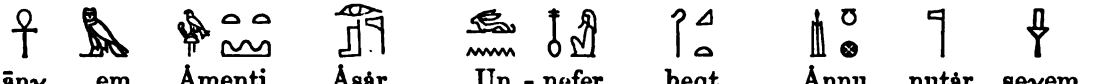
χen - s Nu er Àbṭu śā nes àm pu

conveys her the sky to Abydos, traverses she through [it].



ertā - nes Àmenti **67.** śā - nes en t'et entet nutàr

Is given to her Àmenti that may traverse she [it] for ever. O Thou who [art] god



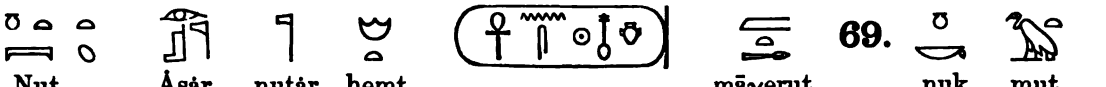
ānχ em Àmenti Àsàr Un - nefer ḥeqt Ànnu nutàr seχem

living in Àmenti, Osiris, Un-nefer, regent of Heliopolis god powerful,



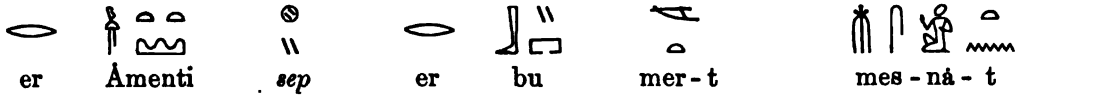
68. neχt usr entet Àsàr pu neb t'et t'eṭ àn

victorious, mighty, thou who [art] Osiris lord of eternity." Said by



Nut Àsàr nutàr ḥemt māχerut **69.** nuk mut

Nut "O Osiris divine spouse Ānχnesrāneferàb triumphant! I am mother thy.



er Àmenti sep er bu mer - t mes - nà - t

To the West, (bis) to the place lovest thou. Brought forth have I thee



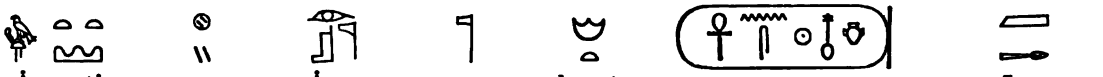
en tef-t Seb å-net'-ḥra-t åut em Åsår Un-nefer **70.** χu

to father thy Seb. Hail to thee who art as Osiris Un-nefer glorious



em χennu en pet nutår ānχ nutår usr en ta suten taiu er

within heaven, god living, god mighty of the earth, king of countries. To the



Åmenti sep Åsår nutår ḥemt māχeru

West, (bis) *Osiris divine spouse Ānχnesrāneferåb triumphant!*



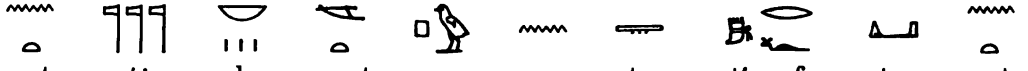
entet ka **71.** nefer er Åmenti unen set-t åm mà

O thou who [art] the bull good. To the West. Is smell thy there like



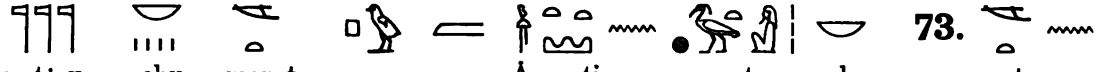
punt ṭa net nutåru nebu mer-t em ānχ ṭaṭ usr ṭa

Punt. Give to thee gods all desire thy with life, stability and power. Give*



72. net nutåru nebu mer-t pu en ta t'er-f ṭa net

to thee gods all desire thy [whatsoever] is in the earth all of it. Give to thee



nutåru nebu mer-t pu em Åmenti en χut nebu **73.** mer-t en

the gods all desire thy [whatsoever] is in Åmenti of glorious ones all desire thy of

* *i.e.*, the spice land. *Cf.* Brugsch, "Dict. Géog.," t. II., p. 14.



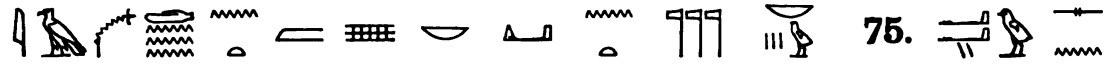
suten neb iu-sen net er Àmenti ṭa net nutàru nebu
king every. Come they to thee. To the West. Give to thee gods all



mer-t senṭ-t em taiu nebu ṭa net nutàru nebu
desire thy, fear thy [is] upon countries all. Give to thee gods all

74. 

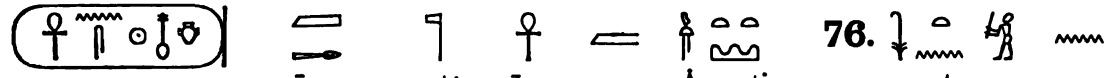
baiu em pet mà Rā ṭa net nutàru nebu
the souls [will] of [what is] in } *in heaven like the Sun. Give to thee gods all,*



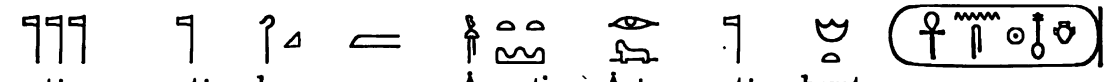
àaṭ ent em sept neb ṭa net nutàru nebu **75.** ààiu-sen
the dew which is in nome every. Give to thee gods all hands their



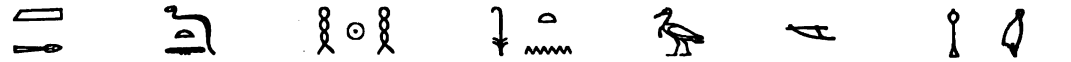
meḥ χer bu nefer en ka en ḥen Àsàr nutàr ḥemt
full of everything good to the genius of the majesty of Osiris divine spouse



māχeru nutàr ānχ em Àmenti **76.** suten en
Ānχnesrāneferàb triumphant, god living in Àmenti, king of



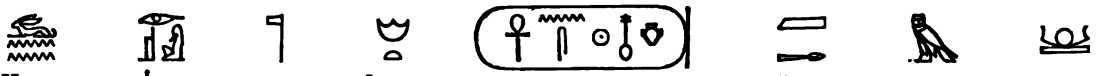
nutàru nutàr ḥeq em Àmenti Àsàr nutàr ḥemt
gods, god ruler in Àmenti Osiris divine spouse *Ānχnesrāneferàb*



māχeru t'et ḥeḥ suten ba mer ḥat'
triumphant for ever and ever, the king the soul loving the white crown

77. 

χā Rā Tmu em ḥet ā ba en ta mer māt
crowned as Rā and Tmu in the great dwelling, the soul of the land loving law.



Unen Åsår nutår ḥemt māχeru em uåa
Is Osiris divine spouse Ānχnesrāneferāb triumphant in the bark

78. 

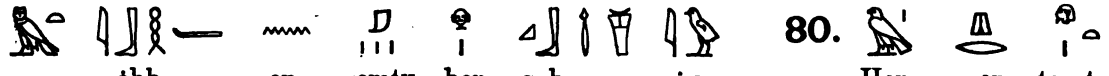
āaāt per - s em Ånnu unen pet ta Ånnu
great, Comes forth she from Heliopolis being heaven and earth and Heliopolis



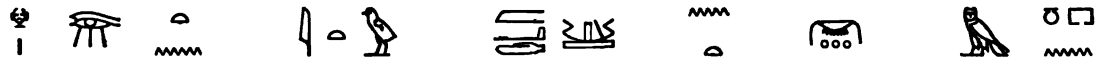
må keṭnu - f ḥer rimi en Åsår nutår ḥemt
likewise weeping for Osiris divine spouse Ānχnesrāneferāb

79. 

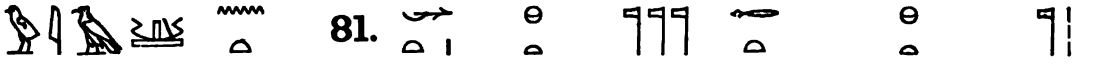
nutår āa emχennu en pet åu nutåru em χet - s t ent'en
god great within heaven. The gods follow her confidently



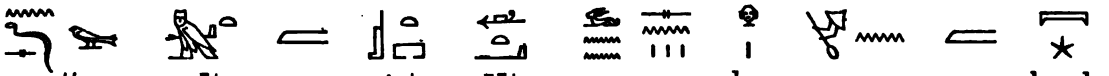
åbḥ en χemtu ḥer qeb åu Ḥer χer ṭep-t
..... *tooth of bronze* ..... *Is Horus under head thy*



ḥer rimi-t en | åu-t | māṭ | ent | nub | emχennu en
weeping for ..... | *Thou art [in] the cabin* | | *of* | *gold* | *within*



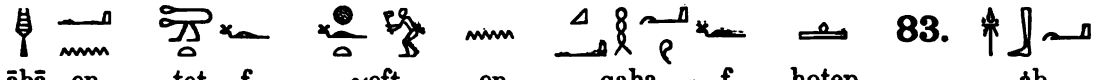
uåa ent **81.** χet paut nutåru āat paut nutåru
the boat which follows the cycle of the gods great and the cycle of gods



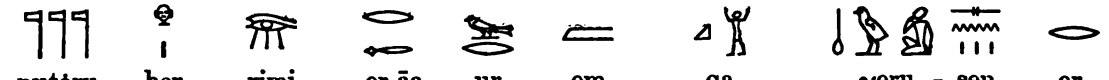
net'es māt em åst ūāt unen-sen ḥer χen em ḳereḥ
little with thee in the place ONE, they who are navigating in the night.



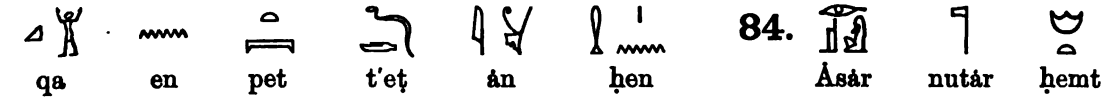
82. pai åri en χeft em māu ḳa ren-f
Fly does the enemy from the water, perishes name his.



āḥā en tet-f χeft en qaḥa-f hotep **83.** åb
Seized hath he the fiend by arm his rests right hand



nutåru ḥer rimi er-āa ur em qa χeru-sen er
the gods are weeping exceedingly with raising up of voices their to



qa en pet t'eṭ ån ḥen **84.** Åsår nutår ḥemt
the height of heaven." Said by the majesty. *Osiris divine spouse*



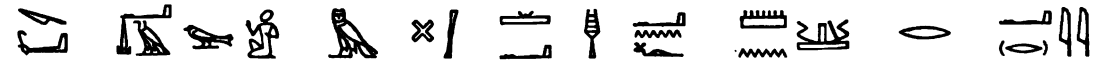
nutàr ṭuat Ānχnesrāneferàb māχerut śàs àref - ten ān - ten

the nutar tuàt *triumphant.* *Pass* *therefore ye* *return ye*



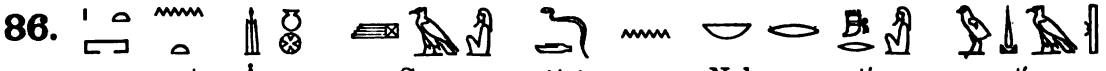
er sotemet sotem - ten **85.** χeruṭ - à ḥnā śa

to Sotemet, *hear ye* *words my* *in company* *with the scroll*



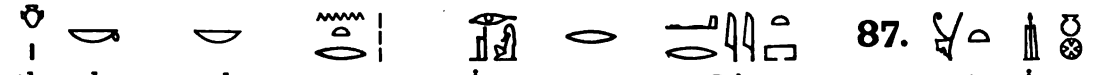
ṭes āṭ'a - à em nem - ā āḥā - nef men er ārit

destructive of robber my *a second time* *landed hath he* *at the battlement*



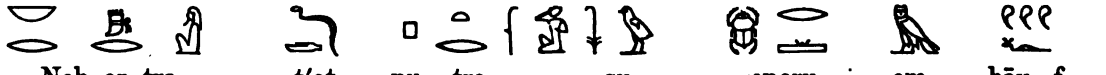
86. ent Ànnu Sau ṭ'eṭ en Neb er ṭ'ra uṭ'a

of Heliopolis. *Sau* *says* *to* *Neb - er - tra,* *"Be sound*



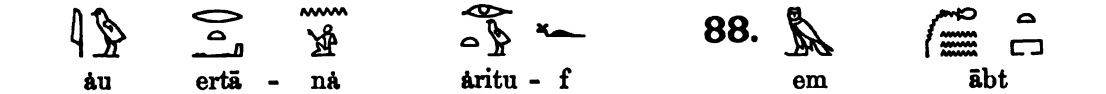
àb - ek neb nutàru Àsàr er ārit **87.** ent Ànnu

heart thy, *O lord* *of the gods,* *Osiris,* *at the* *battlement* *of Heliopolis."*



Neb-er-tra ṭ'eṭ pu - tra - su χeperu em ḥāu - f

Neb - er - tra *says,* *"What then* *has become* *of members his?"*



àu ertā - nà àritu - f **88.** em ābt

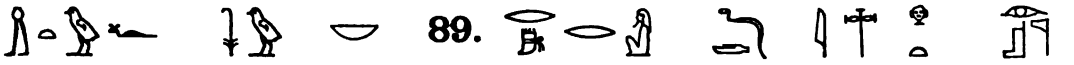
[*Sau says*], *"Granted have I that should be done he* *in the* *purification place.*

* Coffin has  .



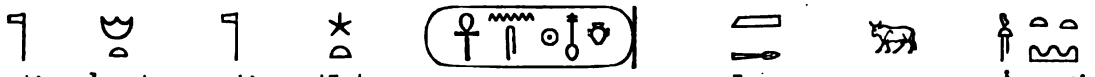
śâs nutâru sta su sotem-na t'eṭtu - f sta

Traverse the gods towing along him hear we words his "is towed along,



ânțu - f su neb - er - t'ra t'eṭ ânet' - ḥrat Âsâr

is carried along he." He **89.** *Neb-er-t'ra says: Hail to thee Osiris*



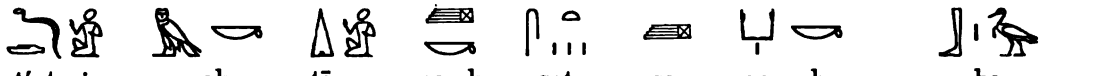
nutâr ḥemt nutâr ṭūat māχeru qa Âmenti

divine spouse, nutâr ṭuat Ānχnesrāneferâb triumphant O bull of the West.



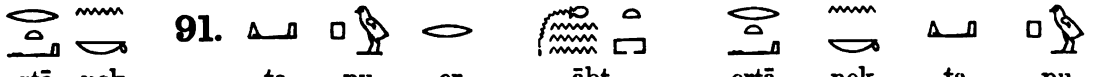
pu tra su χeper em qāḥu - ṭ pu tra

What then of it has become of shoulder thy? What then [do you ask]?



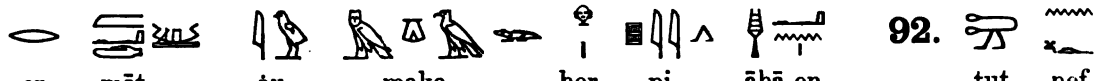
t'eṭ - â mak ṭā - a sa - k set sa qa - k ba

Reply I, 'verily grant I that knowest thou it and knows genius thy.' The soul [which] is



ertā - nek **91.** ṭa pu er ābt ertā nek ṭa pu

given to thee placed is it at the purifying place. Hast given thou [that] placed is it



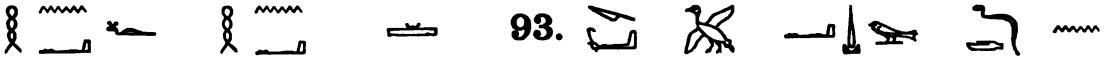
cr māt âu maka ḥer - pi ānḥā en - tut nef **92.**

in the boat. Has Maka gone and seized has he



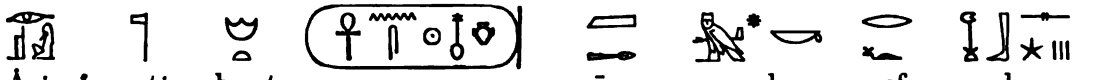
qāḥ - à àn reχtu enti su àm àmmā t'eṭtu - à

arm my, not known what it is in. Let talk me



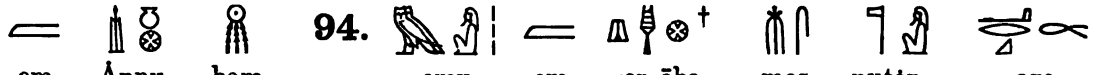
hnā - f ḥna śa **93.** t'es pa āṭa t'et en

with him in company with the scroll destructive of the robber. Said by



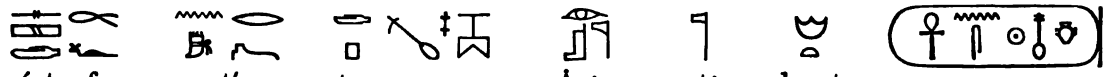
Àsàr nutàr ḥemt māχeru mak ref χabesu

Osiris divine spouse Ānχnesrāneferàb triumphant, Come then O starry deities



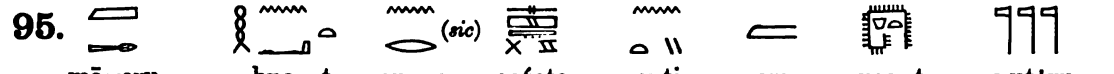
em Ànnu ham - **94.** emu em χer-āba mes nutàr arq

from Heliopolis and unborn generations in χer-āba. Born is the god, completed is



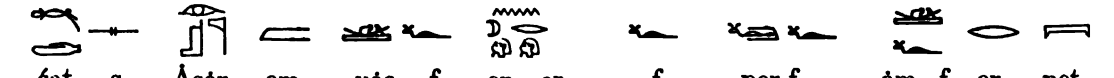
śat - f net'er ṭep Àsàr nutàr ḥemt

tiara his, seizing is the paddle Osiris divine spouse Ānχnesrāneferàb



95. māχeru ḥna - t en (*sic*) er seśeta enti em useχt nutàru

triumphant along with thee to conceal that which is in the great hall of the gods.

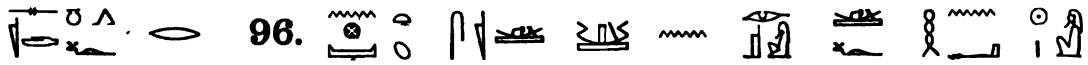


śat - s Àsàr em uàa - f en χer . . . . . f per-f àm - f er pet

Recites she Osiris in boat his . . . . . his comes forth he from it to heaven.

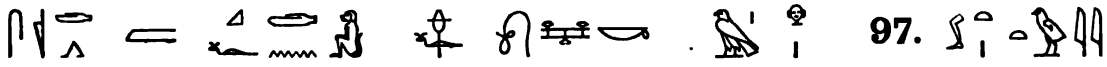
* Compare "Todtenbuch," ch. 136.

† See Renouf, *Proceedings of the Society of Biblical Archæology*, May, 1885, p. 100. ‡ Coffin  .



seketnu-f er **96.** Nut seket uȧa en Ȧsȧr ȧm-f ḥnā Rā

Goes along he to *Nut, travels the boat of Osiris it it with Rā*



seket em qeften χeseṭ uat - k Ḥer ḥer **97.** mast tui

travels [he] like a monkey *stopping road thy.* *Horus [is] at* *leg that*



ent Nut reṭ pui en ḥebs beḳa ȧu Seb

of *Nut at staircase* *that of the* *clother of the destitute,* *Is [of]* *Seb*



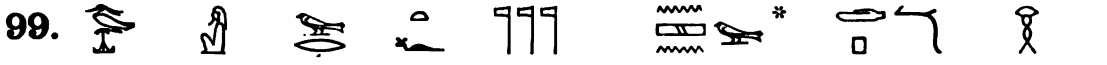
Nut ȧb-sen **98.** net'em nem en ma renp Un-nefer

and Nut heart their *rejoicing a second time at seeing the rejuvenescence of Un-nefer [viz.]*



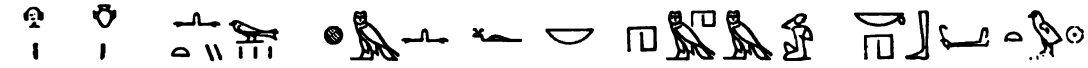
Rā em χā-f untiu qa em ṭenṭen-f tut

Rā in rising his. *Is the piercer of the bull in courage his,* *the image of the god*



99. baḥ a ur tf nutȧru neśen ṭep bener

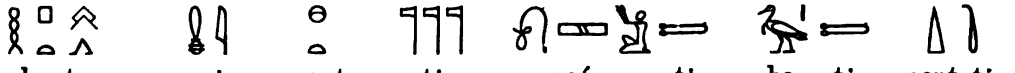
the inundator, the great one the father of the gods. *Calamitous [is]* *the taste of the date palm*



ḥer ȧb ȧt χem f neb hamham kahab tu

in the centre of *"Not to be overthrown* *he lord of* *bellowing and butting"* .....

* Coffin 

100. 

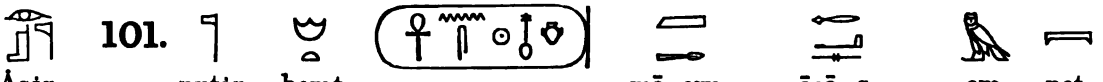
ḥapt mȧ paut nutȧru uaś - tȧ ba - tȧ sept-tȧ

advancing rapidly like the cycle of the gods worshipped, full of soul, increased



er nutȧru meḥt resu χu - sen ȧs ṭa - k ur

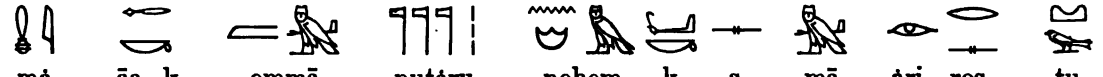
beyond the gods of the North and South. They perform the rite. Then grant thou to be great



101.

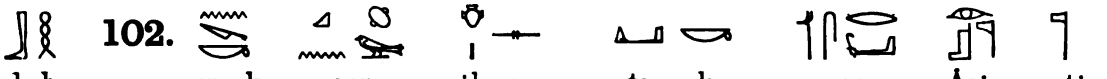
Ȧsȧr nutȧr ḥemṭ māχeru āaā - s em pet

Osiris the divine spouse Ānχnesrāneferàb triumphant! Mighty is she in heaven



mȧ āa - k emmā nutȧru neḥem - k s mā ȧri - res tu

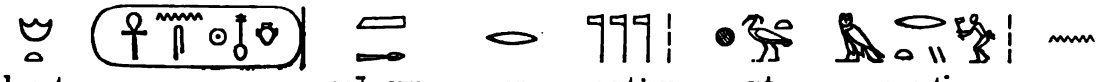
as great art thou among the gods, deliver thou her from being done to her evil,



102.

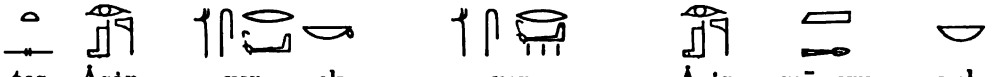
baḥ - en - k qen ȧb - s ṭa - k usr Ȧsȧr nutȧr

destroy thou the foulness of heart her, grant thou to be powerful Osiris divine



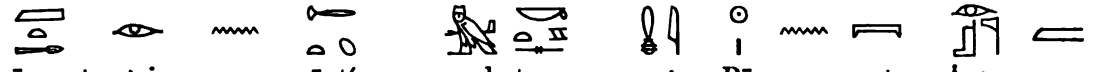
ḥemt māχeru er nutȧru χut merti en-

spouse Ānχnesrāneferàb triumphant against the gods and the spirits damned. She

103. 

tes Ȧsȧr usr - ek usr Ȧsȧr māχeru neb

[*is*] *Osiris, powerful art thou of the powerful ones Osiris triumphant lord of*



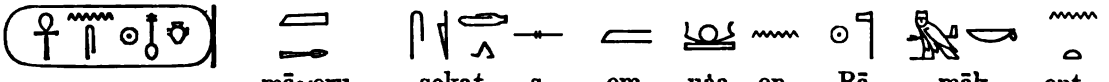
māχerut åri en ūat' maket-s må Rā en pet Åsår em

triumph son of the great ones. Virtue her [is] like the sun of heaven O Osiris in

103. 

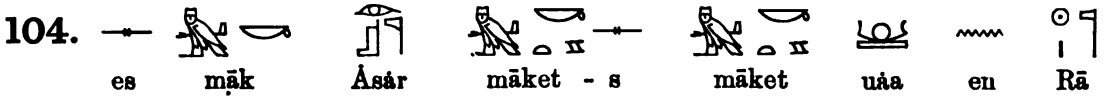
uåa-k Rā em ḥotep åri ten uat en Åsår nutår ḥemt

boat thy Rā in setting. Make ye the way of Osiris the divine spouse



māχeru sekaṭ-s em uåa en Rā māk ent-

Ānχnesrāneferåb triumphant that may pass she in the boat of Rā virtue of

104. 

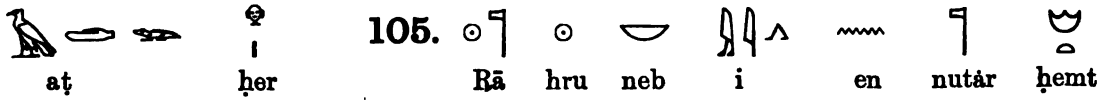
es māk Åsår māket-s māket uåa en Rā

her is the virtue of Osiris, virtue her is the virtue of the boat of Rā,



nutår ḥemt nutår ṭuat māχerut ḥer χesef

the divine spouse, nutår ṭuat Ānχnesrāneferåb triumphant for repulsing



aṭ ḥer Rā hru neb i en nutår ḥemt

the crocodile from the Sun day every. Comes the divine spouse



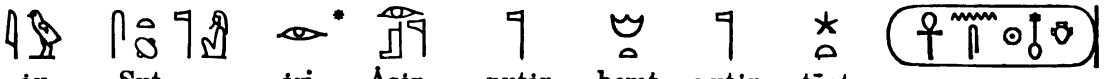
māχeru må Hor Ser-χuti ent pet ser en

Ānχnesrāneferåb triumphant like Horus of Ser-χuti of heaven. Proclaimeth



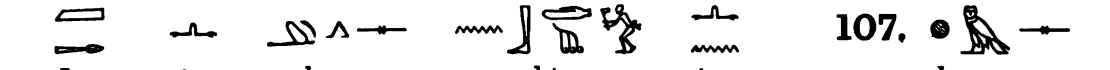
Åsår ḥer āri χut **106.** ḥāā nutåru em χesef

Osiris at the gates of the horizon rejoice the gods in meeting him.



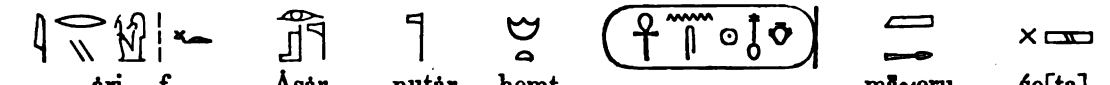
åu Sut åri Åsår nutår ḥemt nutår ṭūat

Sut [magnifies] does Osiris divine spouse nutår ṭūat Ānχnesrāneferàb



māχeru ån peḥ - s nebṭ ån **107.** ḥem - s

triumphant, that not reaches her the Lock, and that not overthrows her



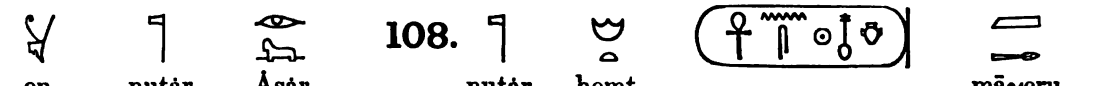
åri - f Åsår nutår ḥemt māχeru śe[ta]

those who are in it. Osiris divine spouse Ānχnesrāneferàb triumphant is veiling



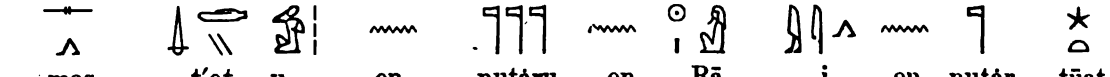
ḥra emχennu en ḥat ā - s er seχem neb

the face in interior of tabernacle her over shrine every



en nutår Åsår **108.** nutår ḥemt māχeru

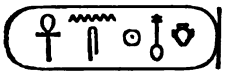
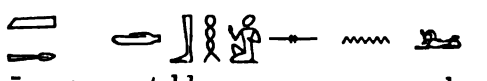
of the god. Osiris divine spouse Ānχnesrāneferàb triumphant



mas t'eṭ - u en nutåru en Rā i en nutår tūat

is bringing the words of the gods to Rā. Comes nutår ṭūat

* Supply  . Coffin reads  .

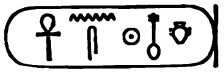



109.



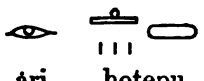
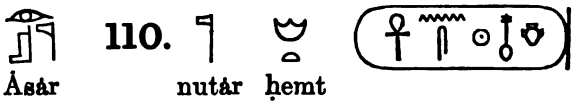
māχeru ṭebḥ - s en neb Åsår nutår ḥemt

Ānχnesrāneferàb triumphant prays she to the lord Osiris divine spouse




māχeru usr àb uṭen emmā

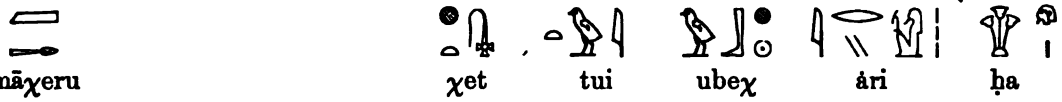
Ānχnesrāneferàb triumphant, is strong of heart offering cakes (?) { *among* [*those who*]

110.

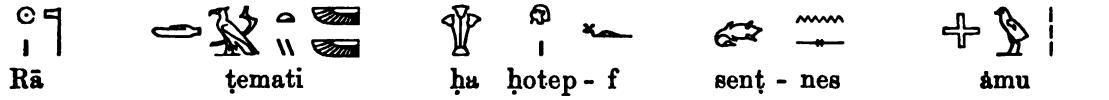
àri ḥotepu en Åsår t'eṭ àn Åsår nutår ḥemt

make offerings to Osiris. Said by Osiris divine spouse Ānχnesrāneferàb



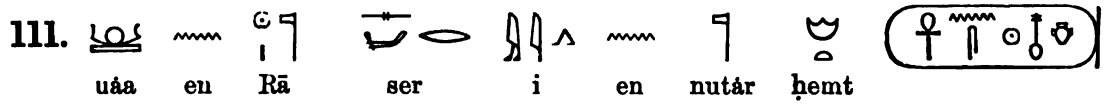
māχeru χet tui ubeχ àri ḥa

triumphant. [*Chapter of traversing*] * *flame that bright which is behind*



Rā ṭemati ḥa ḥotep - f senṭ - nes àmu

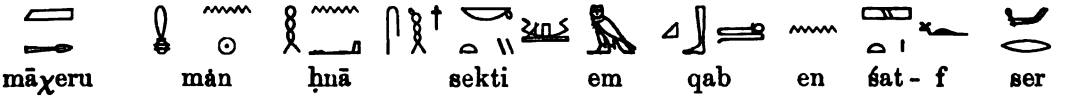
Rā [i.e.] *the two wings* [*which are*] *behind him. In awe of her are those who are in*



111.

uàa en Rā ser i en nutår ḥemt

the boat of the Sun. Exalted comes the divine spouse Ānχnesrāneferàb



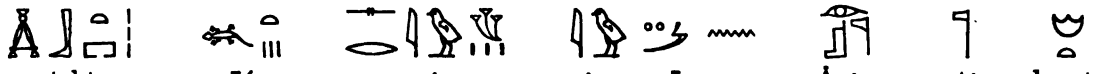
māχeru màn ḥnā sekti em qab en śat - f ser

triumphant daily with the boat from the interior of station its. Exalted

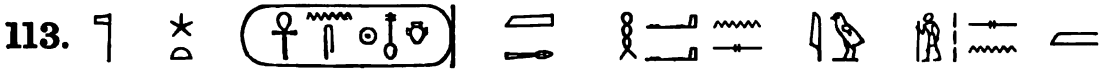
* This is part of an uncommon chapter of the Ritual. † Coffin  .

112. 

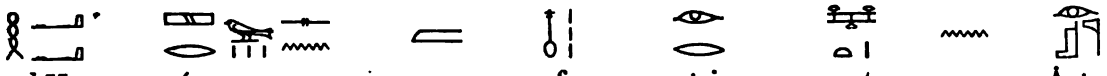
ȧu	mā - nes	mas	en	māt - f	χeft	baiu - f		Ha	ȧmu
sees she		*passing*	*of*	*law his*	*with*	*spirits his.*		*O ye*	*who are in the*



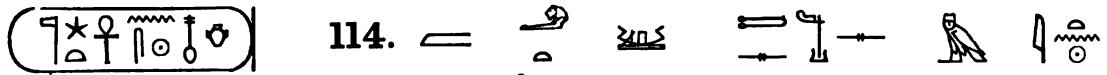
ṭebt	āś	seráu	ȧu	mā	en	Ȧsár	nutȧr	ḥemt
tabernacles	*multiplying*	*plants,*		*sees*		*Osiris*	*divine*	*spouse*

113. 

nutȧr ṭūat		māχeru	ḥāā	nes	ȧu	uru - sen		em
nutȧr ṭūat	*Ānχnesrāneferàb*	*triumphant*	*rejoices she,*		*great ones their are*			*in*



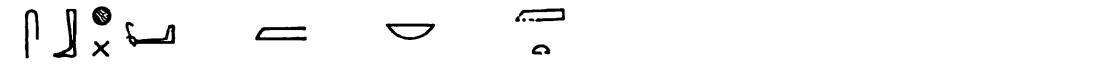
ḥāā	śerau - sen	em	neferu	ȧri	uat	en	Ȧsár	
joy,	*little ones their are*	*in*	*bliss*	*making*	*a way*	*for*	*Osiris*	



nuṭȧr ṭūat	**114.**	em	ḥat	uȧa	tes - s		em	ȧten
Ānχnesrāneferàb		*in front of the boat.*			*Rises up she*		*like the*	*disk*



seśep - s	em	ȧuu		ṭeb - s		em	χet - f	
light her [is]	*as that of*	*the shining ones,*		*furnished is she*		*with things his,*		



sebeχ	em	neb	māt
protected is she	*like*	*the lord of*	*law.*

* Read  , u.

ON THE RIGHT HAND SIDE OF THE COVER AT RIGHT ANGLES TO THE FIGURE.

115. 

s-χeper renen ṭaṭa mertu en mer-f ..... mer .....

creating, nursing, giving what is willed by will his. .....

116. 

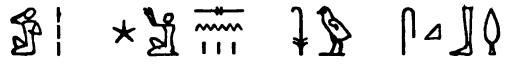
i-nef nutàru em kes paut nutàru temtu

Come to him the gods in obeisance, the cycle of the gods are bowed



ḥer χat-sen .....

upon bellies their .....

117. 

ṭuau-sen su seqeb [they]

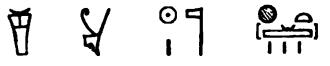
adore they him refresh [they]



ḥā-sen ta-nef per χeru àḥu àpṭu qeb àrp

limbs their, are given to him sepulchral meals, oxen, ducks, refreshment, wine,



118. 

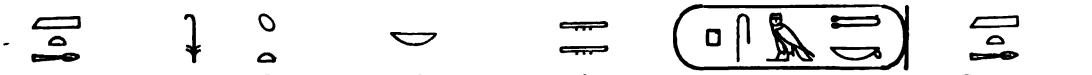
àrere mer senter śes àb[er] en Rā χet

milk, oil, incense, bandages, perfume of Rā things



neb nefer bener āb en ka en Àsàr nutàr ḥemt

all good pleasant pure to the genius of Osiris divine spouse Ānχnesrāneferàb



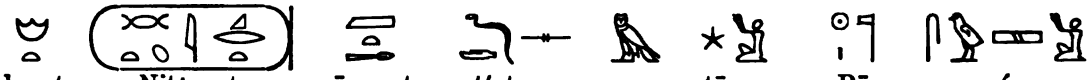
māχerut suten suḥt neb taiu māχerut

triumphant {royal egg / daughter} of the lord of two lands Psammetichus triumphant,

119. 

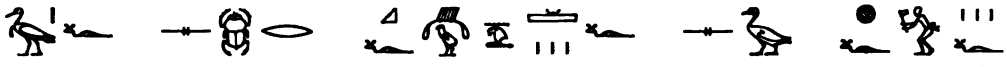
Åsår nutar ḥemt Ānχnesrāneferāb māχeru mut - s nutår

Osiris divine spouse Ānχnesrāneferāb triumphant mother her [being] the divine



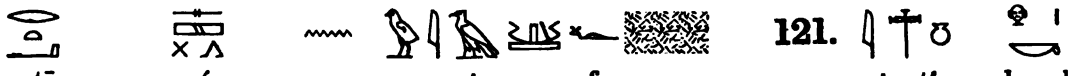
ḥemt Nitåqart māχerut t'et - s em ṭūau Rā suś

spouse Nitocris triumphant. Says she in adoration: O Rā worshipped

120. 

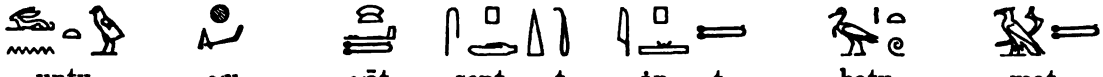
ba - f sχeper qefu - f sa χeft - f

[be] soul his creating virtues his, crushing enemies his,



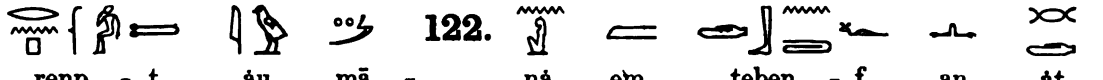
ertā seś en uåa - f **121.** ånet' ḥra - k

there is given a passage to boat his. Hail to thee



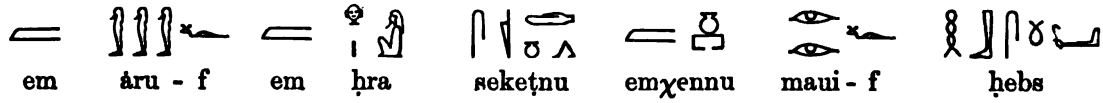
untu χu χāt septṭ - t åp - t batu mat

who art, who protectest, crowned, dowered, esteemed, endowed with soul, renewing,



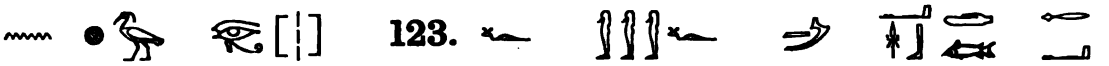
renp - t åu mā - **122.** nå em ṭeben - f an åṭ

renewed. Looking am I around him [who is] not confined



em åru - f em ḥra seketṇu emχennu maui - f ḥebs

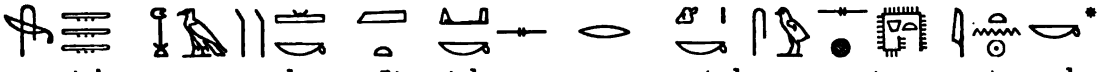
in forms his, in face proceeding within eyes his clothed



123.

en χu māt - f åru - f mā ābṭu āā

in form[s] of eyes his [which are] forms his, bringing the ābṭu fish great



sem-taiu χa - k māt ṭak - s er χent-k suseχt aten - k

pilot; metest out thou law, placest thou it at nose thy, enlarged [is] disk thy



124.

em hru pen ha seχeṭnu nefu emχennu tenḥu-f tata ṭeb

in day this. O he conveying the winds within wings his causing to close



125.

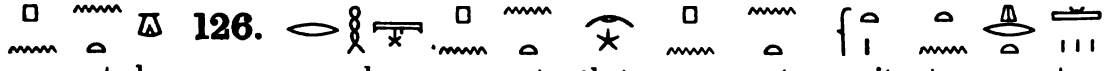
mat em ḥra en senṭ en maui-f å m - āå - å

the eye in presence of the terror of two eyes his O come have I



neb-å Rā neḥem - ku - å mā χet neb tu ent hru

lord my Rā. Deliver me from thing every evil of day



126.

pen ent k - erḥ pen ent åbot pen ent renpit ten χert

this, of night this, of month this, of year this, as circle



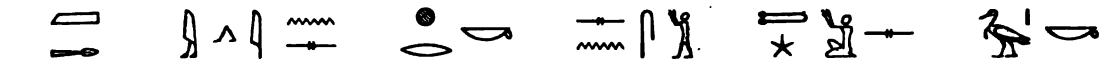
127.

sen às hi tf en Åsår nutår ḥemt

they ..... O father of Osiris divine spouse Ānχnesrāneferàb

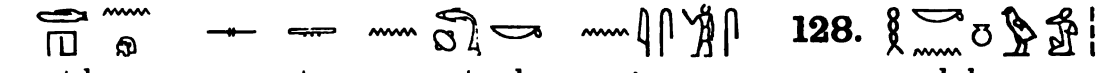
* Coffin

† It is probable that the scribe meant to go on with the rest of the sentence; the mark ǁ however signifies that the paragraph is ended.



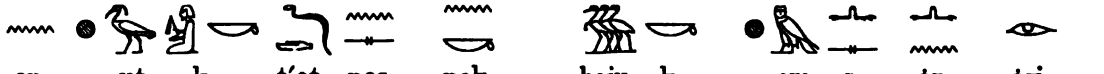
māχeru i - nes χer - ek sens tūau - s ba - k

triumphant. Come has she to thee invoking adores she soul thy,



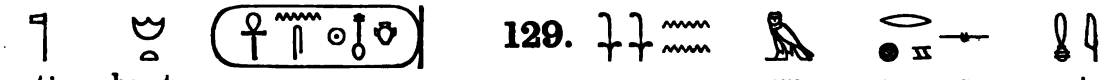
ṭehen - s ta en χat - ek nās - s **128.** ḥekennu

strikes with the forehead } *she the earth to body thy, cries out she hymns*



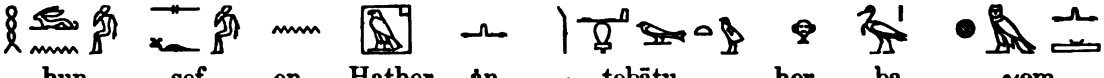
en χut - k t'eṭ - nes nek baiu - k χem - s ȧn ȧri

to spirit thy, revealed has she to thee spirit [will] thy, knows not she, not does the



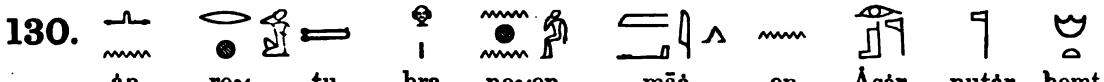
nutȧr ḥemt Ānχnesrāneferȧb **129.** enen em reχ - s mȧ

divine spouse Ānχnesrāneferȧb that which [is] in knowledge her like



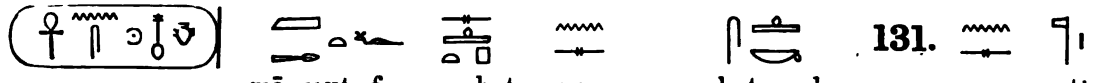
ḥun sef en Hatḥer ȧn ṭebātu ḥer ba χem

the infant, the babe of Athor, not is sealed against the soul ignorant



130. ȧn reχ - tu ḥra neχen māȧ en Ȧsȧr nutȧr ḥemt

not knowing the face of the baby. Comes Osiris divine spouse



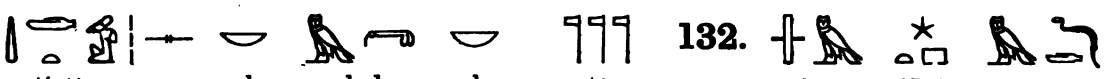
māχerut-f s-ḥotep-nes s-hotep-ek **131.** nes nutȧr

Ānχnesrāneferȧb triumphant: propitiation for her hast propitiated thou for her and god



neb nutárt neb χut neb χut neb en ār - k

every goddess every spirit (male) every spirit (female) every as bringest thou



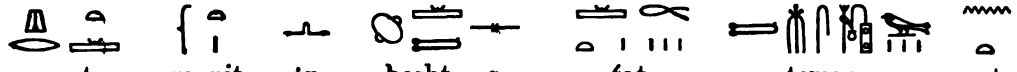
t'eṭtu - s neb embaḥ neb nutáru **132.** ám ṭūat em teṭ

words her all before the lord of the gods in the ṭūat saying,



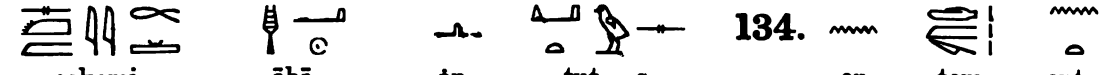
án ertā entus er nemmet Seχet án sepaḥu - s āb neb en

"Let not be placed her at the block of Seχet, let not thrust her accident any of the

133. 

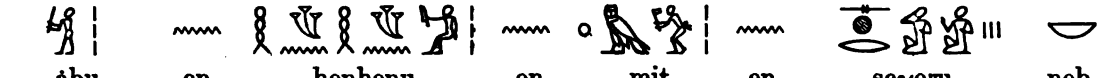
χert renpit án ḥesbt s śat temsu ent

course of the year, let not be reckoned to her writs or written indictments of the



sekemi āḥā án tut - s **134.** en tem ent

making complete the duration of life, let not be given her to the knives of the



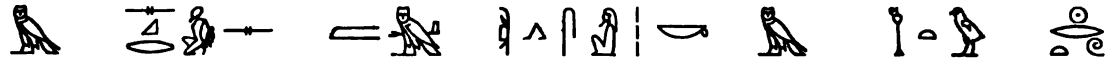
ábu en ḥenḥenu en mit en seχeru neb

executioners, of the slaughterers, of the damned, of the castaways (male) all,



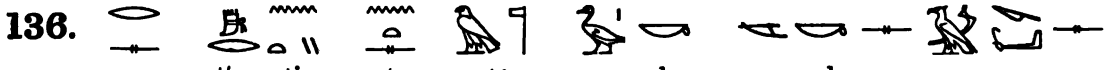
seχer nebt **135.** enti em χer - neter em smā - s

castaways (female) all who are in the nether world, from slaughtering her,



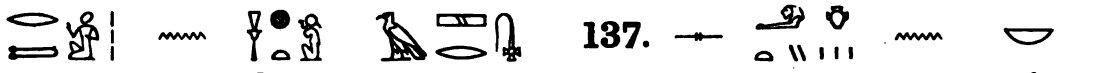
em seqer - s em-mā śes - ek em utu ârtu

from imprisoning her amid servants thy according to the orders made

136. 

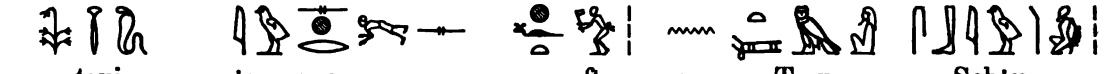
res t'erenti entes nutâr se - ek mer - ek s ma - s

to her because she [is] divine daughter thy beloved by thee. Destroys she



ret en Seχet aśer - s ḥati en neb

the men of Seχet, burns she the hearts of the lord of the



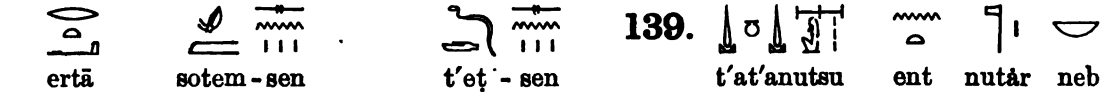
taui âu seχer - s χeft en Tmu Sebâu

North and South overthrows she the enemies of Tmu and the Sebau

138. 

nu neb - t'ra âr unnes reχ tef - s em ṭūat em

of Neb-t'ra. If is she recognizing father her in the ṭūat, let not



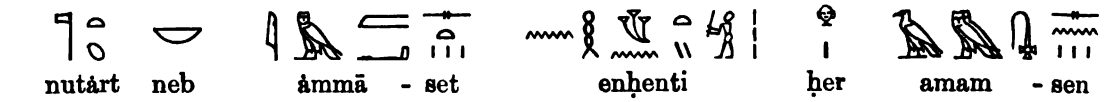
ertā sotem - sen t'eṭ - sen

be granted that should hear they [what] say they,

139.

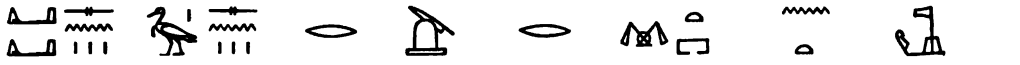
t'at'anutsu ent nutâr neb

the powers of god every



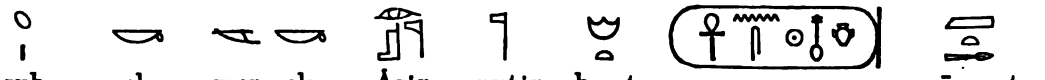
nutârt neb âmmā - set enḥenti ḥer amam - sen

and goddess every, let them be rebutted upon flames their,

140. 

tata - sen ba - sen er nemmet er ţemţet ent χer-neter

let give them soul their upon the block and upon the scaffold of the nether world.



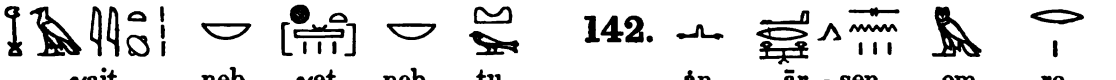
suḥ - ek mer - ek Åsår nutår ḥemt māχerut

Egg (daughter) thy beloved thy Osiris divine spouse Ānχnesrāneferåb triumphant

141. 

tut emmā ţep - ek åχ māket - ek t'et - s ḥer

[is] placed in the midst of boat thy, O protect thou body her against



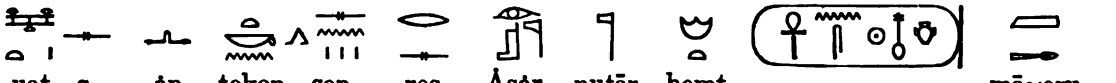
χait neb χet neb tu

ruin all, things all evil,

142.

ån ār - sen em re

let not approach them at mouth of



uat - s ån teken - sen res Åsår nutār ḥemt māχeru

path her, let not come them to her the Osiris divine spouse Ānχnesrāneferåb triumphant,

143. 

neḥem - k s mā mut neb mit neb

deliver thou her from { *damned male person* } *every and* { *damned female person* } *every, from*



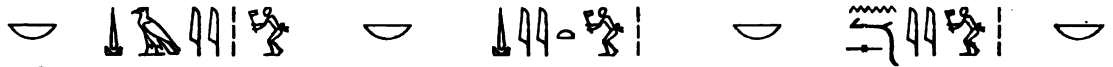
χeft neb χeft neb χu neb

enemies male } *all, from enemies female all, from spirits male all,*

144.

χūt

from spirits female



neb t'ai neb t'it neb nesi neb

all, from foul demons male all, from foul demons female all, from spectres male all,



145. nesit neb nesert neb ta neb ubṭ

from spectres female all, from flame every, from fire all, from burning



neb χet neb tu ent hru pen kerḥ pen ent ābot pen

all, from things all evil, of day this, of night this, of month this, of



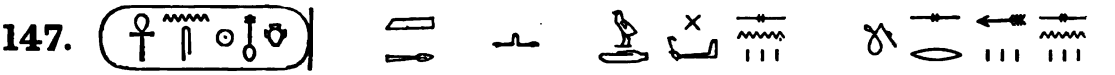
146. smat ten ent VI en heb ten ent traiu ent

half month this, of 6th day of festival this, of the two seasons of



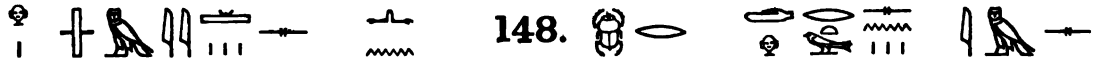
renpit ten χerti - s ȧs Ȧsȧr nutȧr ḥemt nutȧr ṭūat

year this as circles it. Lo Osiris divine spouse, nutȧr tūat



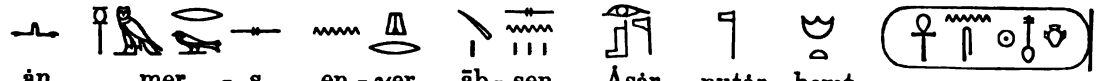
147. māχeru ȧn uṭ - sen śeseru - sen

Ānχnesrāneferāb triumphant. Let not shoot them arrows their



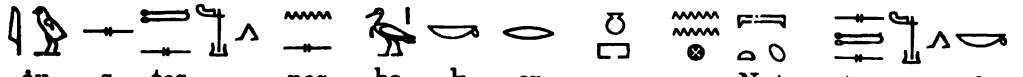
ḥer ȧmmi - s ȧn **148.** χeper ṭeḥert - sen ȧm - s

against her, let not come terror their upon her.



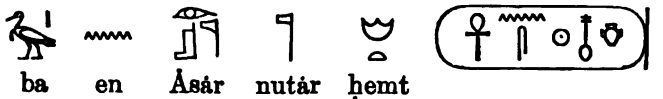
ån mer - s en - χer āb - sen Åsår nutår ḥemt

let not pierce her with horns their Osiris divine spouse Ānχnesrāneferåb

149. 

åu s - tes nes ba - k er χennu en Nut stes - ek

let raise up her soul thy up to the interior of heaven, may raise up thee



ba en Åsår nutår ḥemt

the soul of Osiris divine spouse Ānχnesrāneferåb

150. 

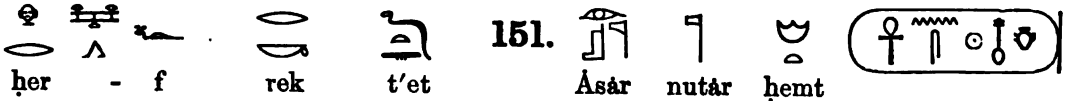
māχeru ḥna - ek

triumphant along with thee



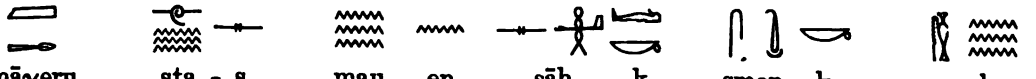
er χennu en pet ertā nek - s emmā χabesu ån

up to the interior of heaven placed hast thou her among the constellations that not



ḥer - f rek t'et Åsår nutår ḥemt

may be separated he from thee for ever Osiris divine spouse Ānχnesrāneferåb



māχeru sta - s mau en sāḥ - k smen - k qeb

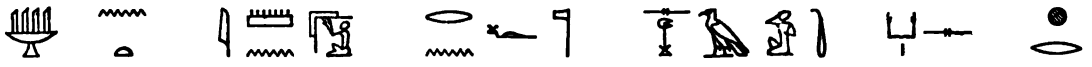
triumphant, flood her [is] the water of form thy established thou refreshment and



paut en Åsår nutår ḥemt māχeru ḥer

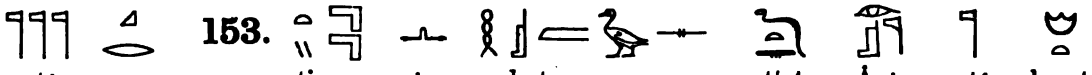
food for Osiris divine spouse Ānχnesrāneferåb triumphant upon the

* Coffin has .



χaut ent åmen ren - f seχa - t ka - s χer

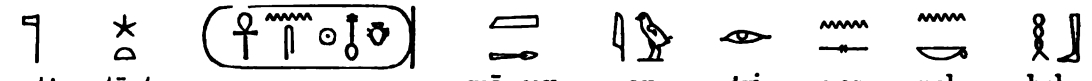
table of the concealer of name his proclaimed is genius her to the



153.

nutåru qer - ti ån ḥetm - s t'et Åsår nutår hemt

gods of the circles two, not annihilated is she for ever Osiris divine spouse



nutår ṭūat māχeru au åri - nes nek ḥebu

nutår tūat Ānχnesrāneferàb triumphant makes she to thee festivals



154.

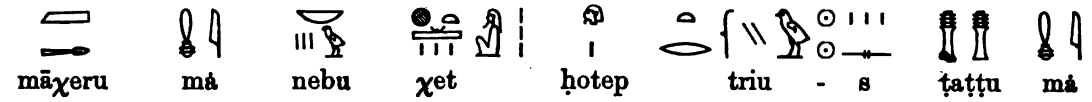
ḥer ren - k sāśt - nes nek ḥotep trui

for name thy multiplieth she for thee the beginning of the seasons,



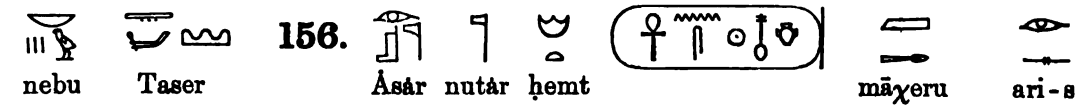
ṭa - k men ḥeb en Åsår nutår ḥemt 155.

givest thou perpetuity to the festivals of Osiris divine spouse Ānχnesrāneferàb



māχeru må nebu χet ḥotep triu - s ṭaṭṭu må

triumphant like the lords of things at the beginning of seasons his, established like the



nebu Taser 156. Åsår nutår ḥemt māχeru ari - s

lords of Taser. Osiris divine spouse Ānχnesrāneferàb triumphant maketh she

* Coffin has .



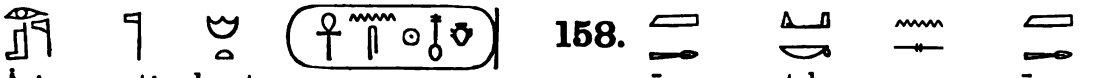
nek per χeru åḥu åpṭu en åmenit t'eṭ-nes **157.** nek

for thee sepulchral meals oxen, ducks, perpetually says she **157.** *to thee*



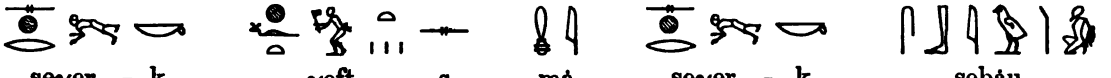
tes-t māχeru-k χeft-ek χer ṭa-k tes

Exalted [is] triumph thy, enemies thy [are] fallen. Grant thou to be raised up



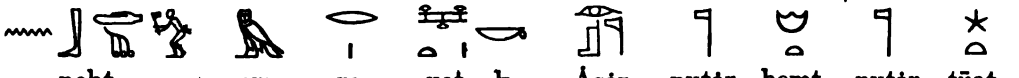
Åsår nutår ḥemt Ānχnesrāneferàb **158.** māχeru ṭak nes māχeru

Osiris divine spouse **158.** *triumphant, givest thou to her triumph,*



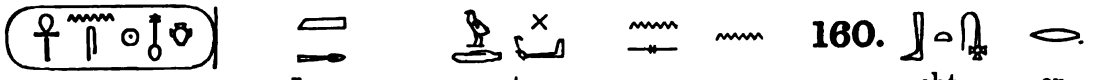
seχer-k χeft-s mà seχer-k sebàu

overthrowest thou enemies her as overthrowest thou the fiends



159. nebṭ em re uat-k Åsår nutår ḥemt nutår ṭūat

and the Lock at the mouth of way thy Osiris divine spouse nutàr ṭuat



Ānχnesrāneferàb māχeru uṭ nes n- **160.** ebt er

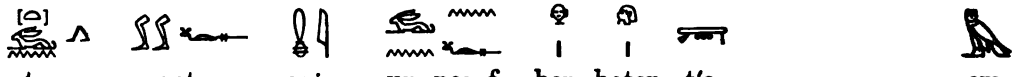
Ānχnesrāneferàb triumphant. Shoots she flame **160.** *against*



χeft-k neb seḥer-nes t'at em .....

enemies thy all, drives away she the demons from .....

ON THE OUTSIDE OF THE SARCOPHAGUS ARE 115 LINES OF HIEROGLYPHICS. THEY READ:—

161. 

tun retu mȧ un-nes-f ḥer ḥotep t'a em

raises legs {her / his} as [when] was {she / he} upon earth {[she / he] is provided] with



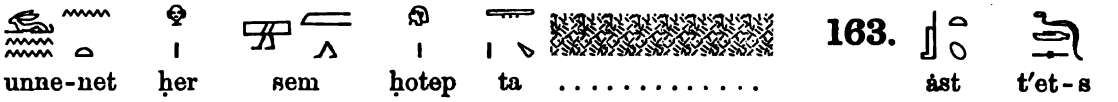
χet ḥotep ȧn em u'ta nu neb-er-t'ra **162.** śaṭ-nȧ

things prime brought from the treasure houses of Nebert'ra, declaimed have I



em pau ḥen pau nu Rā ȧut en χepert en mȧ

in the priestly houses, the houses of Rā. Thou art as thou



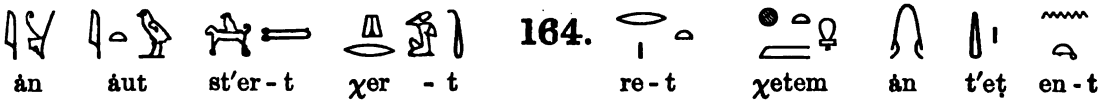
unne-net ḥer śem ḥotep ta ..... **163.** ȧst t'et-s

wert walking upon earth ..... Isis says she



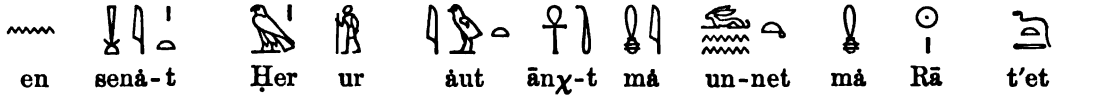
ȧ senȧ ur Ȧsȧr nutȧr ḥemt māχeru āa sep II

O brother elder Osiris divine spouse Ānχnesrāneferàb Pi-Mentu triumphant great bis.



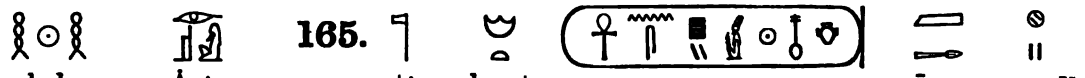
ȧn ȧut st'er-t χer-t **164.** re-t χetem ȧn t'eṭ en-t

Art thou lying in silence with mouth thy shut, without voice of thine



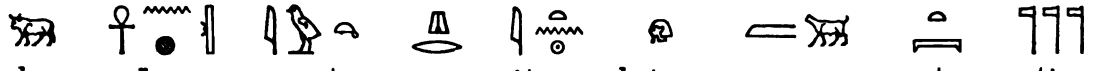
en senȧ-t Ḥer ur ȧut ānχ-t mȧ un-net mȧ Rā t'et

for brother thy Horus elder? Thou art alive as wert thou like the Sun for ever and



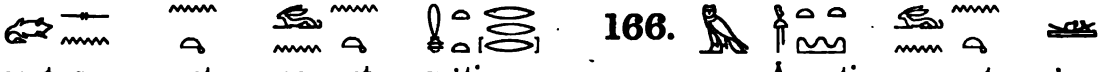
ḥeḥ Åsår **165.** nutår ḥemt māχeru sep II

everlasting the Osiris the divine spouse Ānχnesrāneferāb Pi-Mentu triumphant bis.



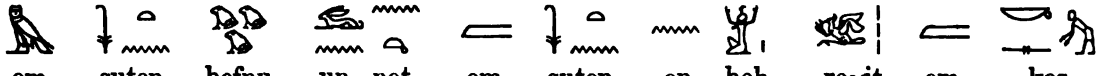
ka ānχ au-t χer åten ḥotep emχennu pet nutåru

O bull living art thou with the disk, head [thy is] within heaven, the gods



senṭ-sen net un-net måti-aru **166.** em Åmenti un-net åm

fear they thee, art thou likewise in Åmenti art thou there



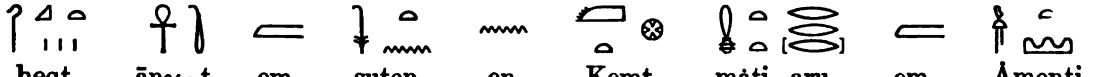
em suten ḥefnu un-net em suten en ḥeḥ reχit em kes

as king of myriads, art thou as king of millions, mankind is in adoration



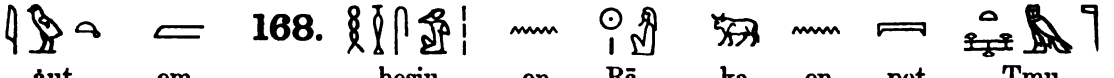
en ḥer-t **167.** ṭeṭ-sen ḥer åri net åui åut em

before thee, hands their are making for thee supplications. Thou art in the



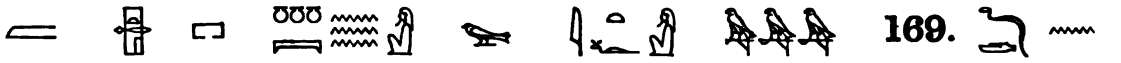
ḥeqt ānχ-t em suten en Kemt måti-aru em Åmenti

kingdoms living as king of Egypt likewise in Åmenti.



åut em **168.** ḥesiu en Rā ka en pet Tmu

Thou art among the favoured ones of Rā Bull of heaven and of Tmu



em ḥat āat Nu ur åtf nutåru **169.** t'et en

in the great palace of Nu the great one the father of the gods. Said by



Ptaḥ neb ābu Nit ḥnā-f ḥnā emmaḥet net' ḥra-t

Ptaḥ lord of artists Neith [is] with him together with Memaḥt. Hail to thee



Åsår nutår ḥemt māχeru **170.** net ka en

Osiris divine spouse Ānχnesrāneferåb Pi-Mentu triumphant! Thou art the bull of



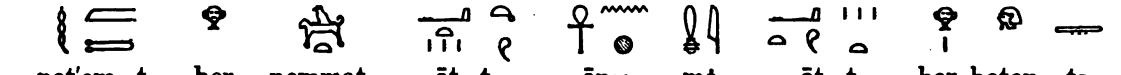
pet åut st'ert ḥer nemmat urt en em suten Åua net

heaven, thou art resting upon couch great like a king Åua (sic). Thou art



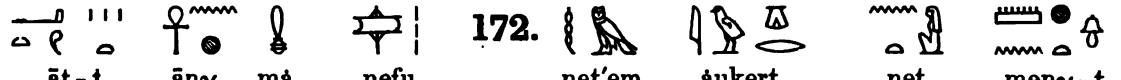
ka åqar en ta neb **171.** åut em Rustat åb-t āu

the bull strong of earth all. Thou art in Rustau, heart thy [is] dilated



net'em-t ḥer nemmat āt-t ānχ må āt-t ḥer ḥotep ta

glad art thou upon couch thy, limbs thy live like limbs thy upon earth,



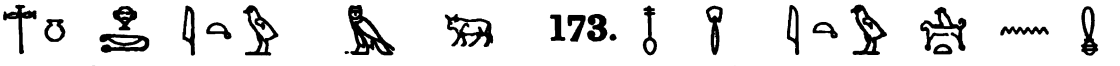
āt-t ānχ må nefu **172.** net'em åukert net menχ-t

limbs thy live like the winds pleasant [in] Åukert. Thou art the beneficent



en menχ menχt-t en em suten menχ-t en er sen

of the beneficent, beneficent art thou like a king, beneficent art thou to them.



173.

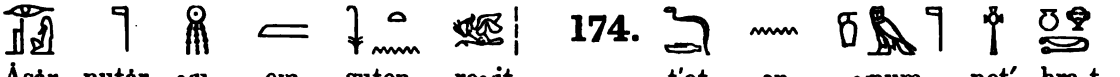
ànet' ḥra-t àut em ka nefer sati àut st'ert en mà

Hail to thee thou art like a bull with an exceedingly fertile. Thou art lying like



bàk sut'a χeft nef ànet' ḥra-t àut em nutàr pen

a hawk keeping off the enemy from him. Hail to thee thou art like god this



174.

Àsàr nutàr χu em suten reχit t'eṭ en χnum net' ḥra-t

Osiris god shining as king of men. Said by χnum. Hail to thee



Àsàr nutàr ḥen ḥemt māχeru net ka

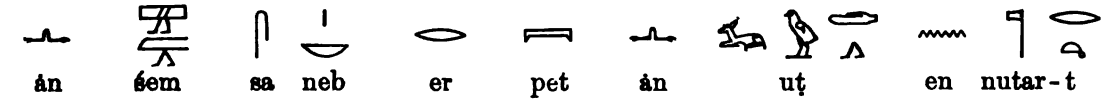
Osiris divine prophet lady Ānχnesrāneferàb Pi-Mentu triumphant. Thou art bull of



175.

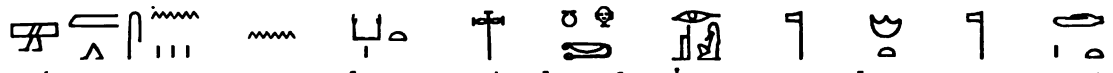
Àmenti neb ḥeḥ suten t'et ḥeq meḥt suten Resu

Àmenti lord of eternity king of everlastingness ruler of the North and king of the South,



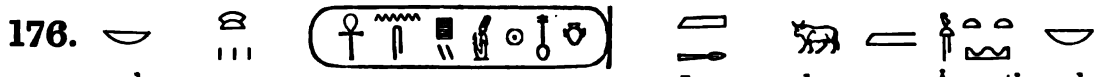
àn śem sa neb er pet àn uṭ en nutar-t

let not advance person any against heaven let not part protector thy,



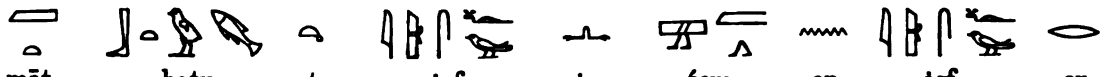
śem - sen en ka - t ne't ḥra - ek Åsår nutår ḥemt nutår ṭūat

let advance them to genius thy. Hail to thee Osiris divine spouse nutār ṭūat

176. 

neb χau māχeru ka em Åmenti neb

lord of diadems Ānχnesrāneferàb Pi-Mentu triumphant bull in Åmenti lord of



māt batu t åsf àn śem en åsf er

law. Abominatest thou wrong, let not walk { *wrong iniquity* } *into*



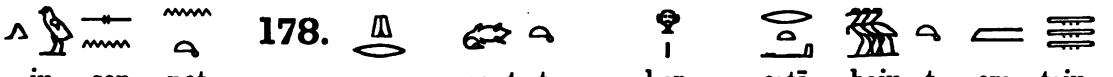
pa - t àn **177.** āq - sen er ṭūat ḥotep àritu net

house thy let not enter them into the ṭūat the first. There is made for thee



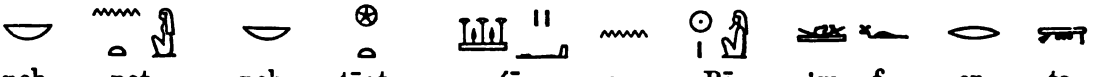
ḥeb hru neb àn śu ren - t ren - t em re ret

festival day every. Not void [is] name thy, name thy [is] in the mouth of men,



iu - sen net **178.** χer senṭ - t ḥer ertā baiu - t em taiu

come they to thee under fear of thee { *for [the purpose of]* } *doing will thy in lands*



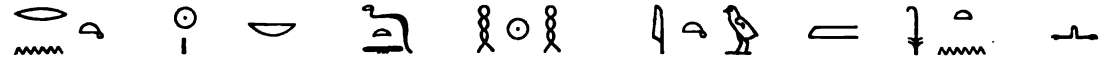
neb net neb ṭūat śā en Rā àm - f er ta

all. Thou art lord of the ṭūat. Rises up Rā in it to the earth



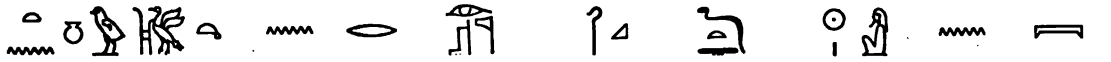
nefer neb. reχit hamemu Rā åut **179.** ḥer ṭem

benevolent lord of living men { *and the people not yet born of* } *Rā. Thou art to proclaim*



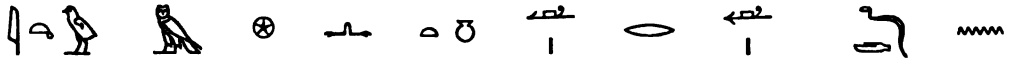
ren-t hru neb t'et ḥeḥ åut em suten åu

name thy day every for ever and ever. Thou art as a king not



tennu-t en er Åsår ḥeq t'et Rā en pet

divided art thou from Osiris ruler everlasting Rā of heaven.

180. 

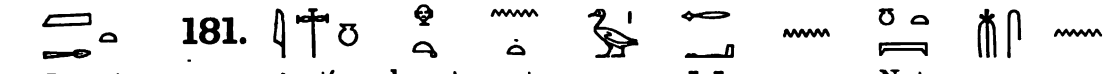
åut em ṭūat ån tenu uā er uā t'eṭ en

Thou art in the ṭūat, not divided is the one from the other. Said by



Ḥer se åst en åtf-f Åsår nutår ḥemt

Horus son of Isis to father his Osiris divine spouse Ānχnesrāneferàb Pi-Mentu



māχerut **181.** åneṭ' ḥra-t ent se āaā en Nut mes en

triumphant. Hail to thee who art son great of Nut born of



Rā meses-t en rer ten em åṛt-s åri-s

Rā { *who has brought forth thee* } ..... *of milk her [which] made has she*



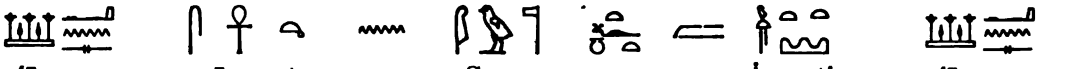

ten em årt - s **182.** sānχ - s ren - t em Åmenti må ren en
..... *of milk her.* *Revives she name thy in Åmenti like the name of*



Rā en pet śā - nes sānχ ren - t mer Nu
Rā in heaven begun has she { *making* / *she makes* } *live name thy lover of Nu.*



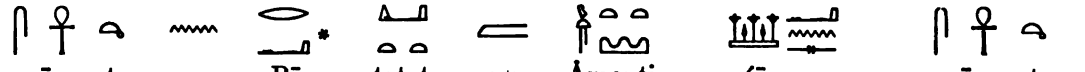
śa - nes **183.** s-ānχ-t en Tmu em Annu em Åmenti
Begun has she. *Makest life thou to Tmu in Heliopolis and in Åmenti.*



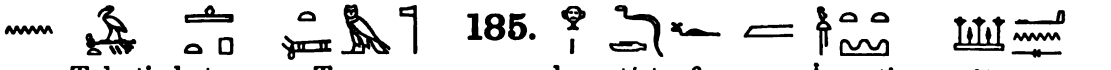
śā - nes s-ānχ - t en Su em Åmenti śā - nes
Begun has she. *Makest life thou to Shu and Tefnut in Åmenti.* *Begun has she.*



s-ānχ-t en åtf - t **184.** Seb em Åmenti śā - nes
Makest life thou to father thy *Seb in Åmenti.* *Begun has she.*

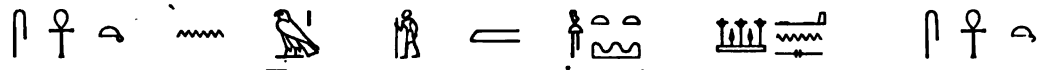


s - ānχ - t en Rā ṭatet em Åmenti śā - nes s - ānχ - t
Makest life thou to Rā placed art thou in Åmenti. *Begun has she.* *Makest life thou*



en Tahuti - ḥotep Tmu **185.** ḥer t'et - f en Åmenti śā - nes
to Thoth - Hotep and Tmu *says he in Åmenti.* *Begun has she.*

* Coffin has .



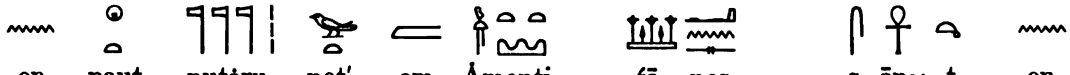
s-ānχ-t en Ḥer ur em Åmenti śā-nes s-ānχ-t

Makest life thou to Horus the elder in Åmenti. Begun has she. Makest life thou



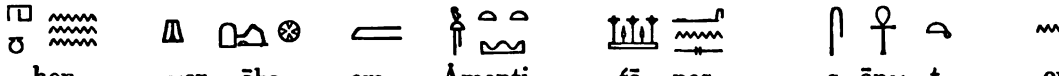
en paut nutåru āat em Åmenti ś- ā-nes s-ānχ-t

to the cycle of the gods great in Åmenti. Begun has she. Makest life thou



en paut nutåru net' em Åmenti śā-nes s-ānχ-t en

to the cycle of the gods little in Åmenti. Begun has she. Makest life thou to the



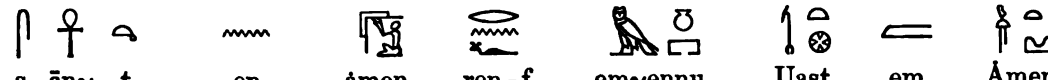
hen χer-āba em Åmenti śā-nes s-ānχ-t en

hin *of* *χer-āba in Åmenti. Begun has she. Makest life thou to*



nutår neb-t ḥau em Åmenti śā-nes

the divinity, the mistress of the plebs *in Åmenti. Begun has she.*



s-ānχ-t en åmen ren-f emχennu Uast em Åmenti

Givest life thou to the concealer of name his, within Uast in Åmenti.



t'eṭ en Śu Tahuti Åsår nutår ḥemt

Said by Shu and Thoth and Osiris divine spouse Ānχnesrāneferåb Pi-Mentu



māχeru net pu Åsår nutår nefer ertā net åārāt

triumphant! Thou art Osiris god good, is given to thee the urœus of the



189.

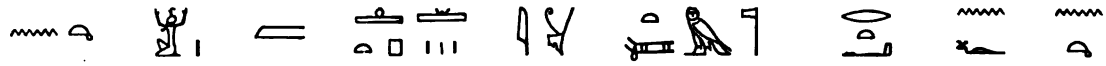
ṭep Rā Ur-ḥekat em ṭep-t ḥebs-nā nemma-t

head of the Sun Ur-ḥekat at head thy. Covered have I death-bed thy



em uat' sekenen-nå-t nem ḥotep ent Rā **190.** ertā

with green cloth supplied have I thee with the cup of the Sun. Has given



en-t ḥeḥ em ḥotepu ån Tmu ertā nef net

to thee an infinity of offerings Tmu. Hath given he to thee



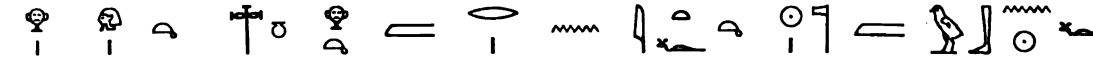
ānχ ḥetep x ḥetep xxx åut em mas teśer ḥer-åb

life for each decad and each month. Thou art as the calf red amid



en nutåru **191.** nub mā enti em ṭep en Rā smen

the gods and the gold pure which is in the head of Rā [is] established



ḥer ṭep-t net' ḥra-t em re en åtf-t Rā em uben-f

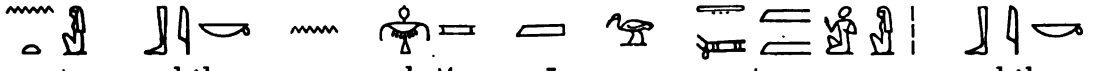
upon brow thy. Hail to thee by the mouth of father thy Rā in rising his.




192.

åut em pet må Rā ment net em ta må Seb

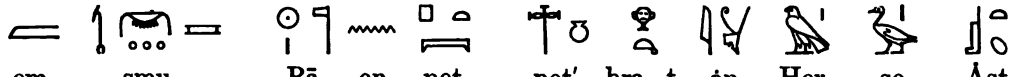
Thou art in heaven like the Sun, established art thou in the earth like Seb.



net bâk en ḥat' mā ..... tememmu bâk

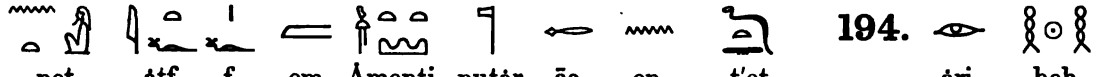
Thou art the hawk of silver pure ..... mortals the hawk

193.



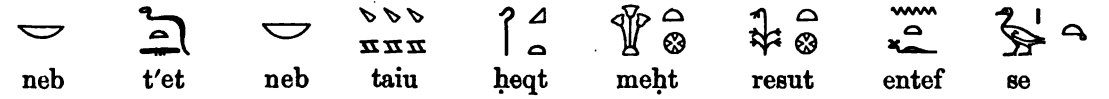
em smu Rā en pet net' ḥra-t ân Ḥer se Âst

of gold coloured metal, the Sun of heaven. Hail to thee from Horus the son of Isis.



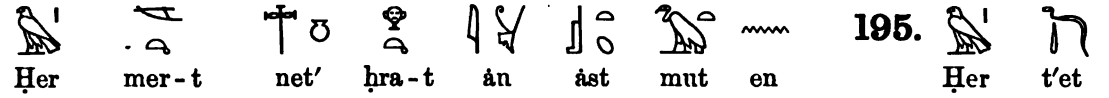
net âtf-f em Âmenti nutâr āa en t'et **194.** âri ḥeḥ

Thou art father his in Âmenti god great of everlasting and maker of eternity



neb t'et neb taiu ḥeqt meḥt resut entef se

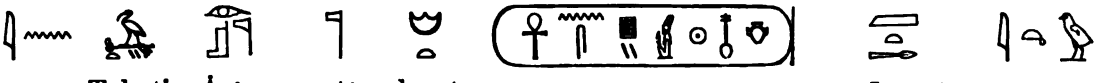
lord of everlasting lord of worlds ruler of the North and South, he is son [thy]



195.

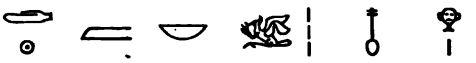
Ḥer mer-t net' ḥra-t ân âst mut en Ḥer t'et

Horus loving thee. Hail to thee from Isis mother of Horus. Said



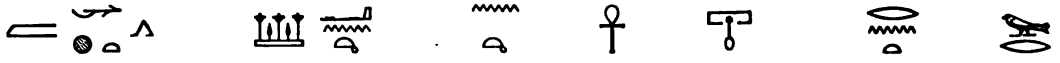
ân Tahuti Âsâr nutâr ḥemt māχerut âut

by Thoth Osiris divine spouse Ānχnesrāneferâb Pi-Mentu triumphant. Thou art


196.


em Rustat net nutàr pesṭ em neb reχit nefer ḥra

in Rustat. Thou art a god shining as lord of living men fair faced



em - χet śā - net net ānχ pa nefer ren - t ur

following after what begun hast thou for thyself living good house [is] name thy great


197.

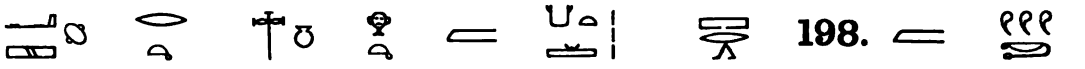

em ta àn śu - nef àm - f àneṭ' ḥra - t Àsàr nutàr ḥemt

in the land, let be not void it in it. Hail to thee Osiris divine spouse



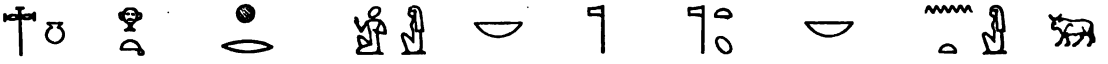
māχeru tem ka àn

Ànχnesrāneferàb Pi-Mentu triumphant! [Thou art as one] not void nor [is]


198.

aś ret neṭ' ḥrat em kat per em āṭ - t

corruption for thee. Hail to thee from the works proceeding from limbs thy.



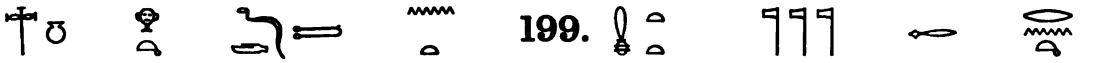
neṭ' ḥra - t χer ret nebu nutàr nutàrt neb net ka

Hail to thee in presence of mankind all and god and goddess every. Thou art bull



nefer en paut nutàru àri māt śā net

good of the cycle of the gods [who] make order [of which] the first art thou.



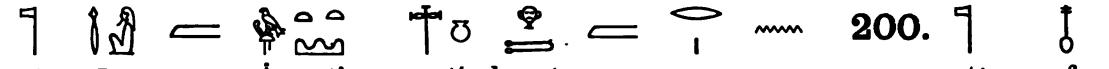
net' ḥra-t t'eṭt net **199.** màtet nutàru āa ren-t

Hail to thee said is it to thee O likeness of the gods. Great [is] name thy



ḥnā sen er qa ent pet net' ḥra-t em re en ḥeh

together with them to the height of heaven. Hail to thee from the mouth of millions



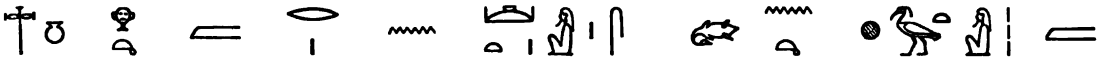
nutàr āa em Àmenti net' ḥra-t em re en **200.** nutàr nefer

god great in Àmenti. Hail to thee from mouth of god good



em Rustat net' ḥra-t ḥnā ṭbāu i-net em χau

in Rustat. Hail to thee together with myriads. Come hast thou as thousands.



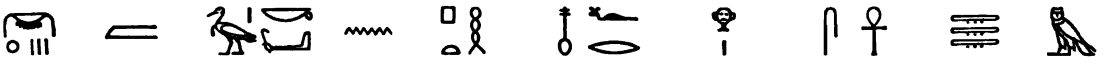
net' ḥra-t em re en àat-s senṭ-net χut em

Hail to thee at mouth of coffin (?) her. Fear thee the spirits in



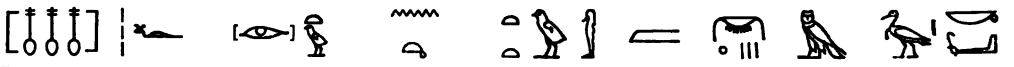
201. pa-sen àri en Rā àritu net ḥebs em

temple their. What has been made for Ra has been made for thee, clothes of



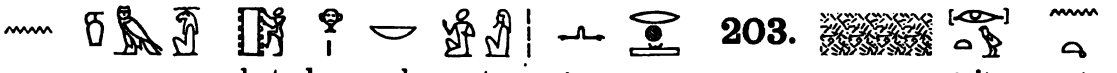
nub em bak en Ptaḥ nefer ḥra s-ānχ taiu em

gold of the workmanship of Ptah of the beautiful face making live the lands with

202. 

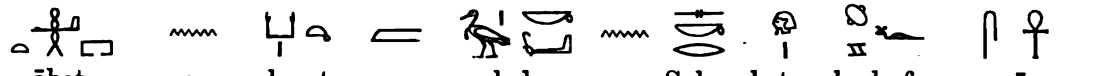
[neferu] - f åritu net tut em nub em bak

glories his has been made for thee a statue of gold of the workmanship



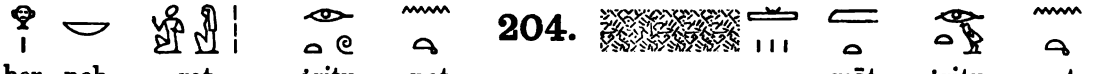
en χnum kaṭ ḥer neb ret ån reχ **203.** ..... åritu net

of χnum [who] builds up all mankind, not known ..... *is made to thee*



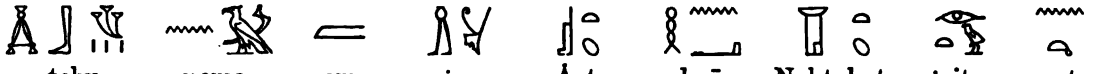
āḥet en ka-t em bak en Seker ḥetep ḥesb-f s-ānχ

a dwelling place for genius thy, of the work of Seker ..... making live



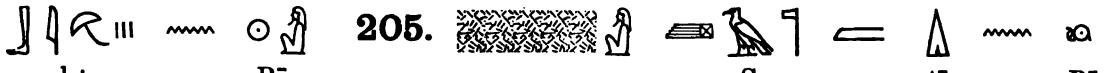
ḥer neb ret åritu - net **204.** ..... māt åritu net

face every. Are made for thee ..... *genuine. Are made to thee*



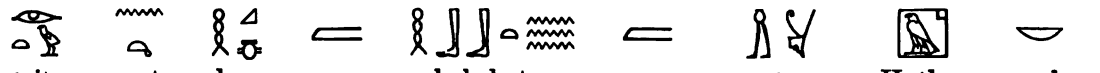
ṭebu nema em ån Åst ḥnā Nebt ḥat åritu - net

nosegays {*new fresh*} *of the bringing of Isis together with Nephthys. Are made to thee*



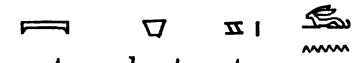
bå en Rā **205.** ..... Sau em tā en Rā

garlands of the Sun ..... *Hu and Sau of the giving of Rā.*



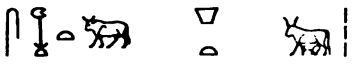
åritu net ḥeq em ḥebebet em ån Ḥaṭḥer neb

Is made to thee beer from the deep of the bringing of Hathor lady of



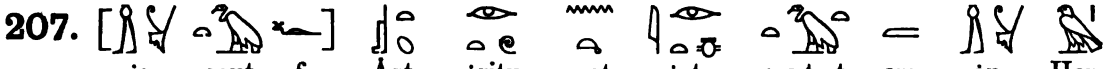
pet ḥent ta un **206.** ..... nemā em ån Ḥer

heaven, mistress of earth are ..... *new of the bringing of Ḥer*



seχat ḥent åḥu åritu net baḥes mes en Rā em

Seχat mistress of cows. Are made to thee heifers born of the Sun of



207. ån mut - f Åst åritu net årt mut-t em ån Ḥer

the bringing of mother his Isis. Is made for thee milk by mother thy of the bringing of



ur senit mer nēt en årtu net **208.** åritu net

the elder and the two sisters, lovest thou [them] for what do for thee Is made for thee



ḥeqt em ån Ḥer set-t (sic) mes en Åst åritu net ḥetep en

beer of the bringing of Horus son thy born of Isis. Is made for thee the cup of



Rā em åri Nem Merseker **209.** åritu - net

the Sun of the making of Nem and Merseker. Are made to thee



hen nehem ent ta Åmenti śā net åritu net

invocations and rejoicings of the earth western..... Are made for thee*

* These words, "Makes to arise for thee," can have no place here, and are probably a mistake.



ḥebu em Ånnu em nutår ḥet Rā neb pet **210.** śā - f

festivals in Heliopolis in the temple of the sun the lord of heaven, makes arise he



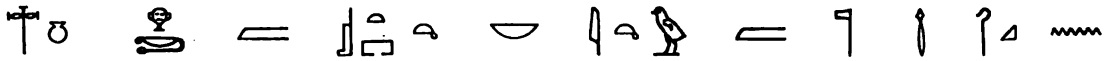
net neferu åritu net ḥebu em Uast em utu ent

to thee splendours. Are made to thee feasts in Uast at the order of the



åmen ren - f åritu net ḥebu em Åbṭu **211.** .....

concealer of name his. Are made to thee festivals in Abydos .....



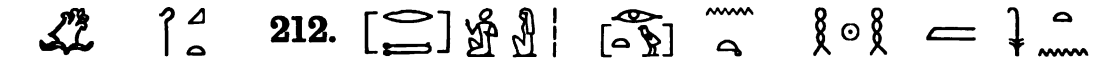
net' ḥra - t em åst t neb åut em nutår āa ḥeq en

Hail to thee in place thy every. Thou art as god great ruler of



ta - mer paut nutåru net' ḥrat åut em neb

Ta-mer [Egypt] and the cycle of the gods. Hail to thee thou art as lord of the



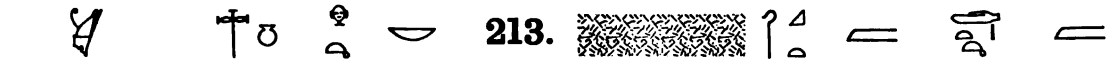
atf ḥeqt **212.** ret åritu net ḥeḥ em suten

atf *crown ruler of mankind. Is made to thee eternity as king of*



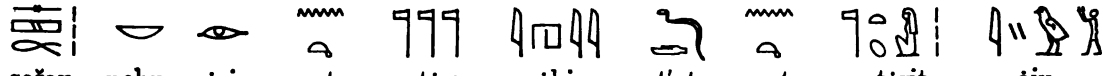
t'et em neb ḥamemu net' ḥrat åut em neb

eternity and as lord of unborn generations. Hail to thee thou art as lord of the



seχet net' ḥrat neb **213.** ..... ḥeqt em ṭut-t em

seχet *crown* *Hail to thee* *lord* ..... *whip* *in* *hand thy* *with*



sešau nebu åri net nutåru åhi t'eṭ net nutårit åiu

letters all. *Make* *to thee* *the gods* *Hail!* *Cry* *to thee* *the goddesses* *salutation*



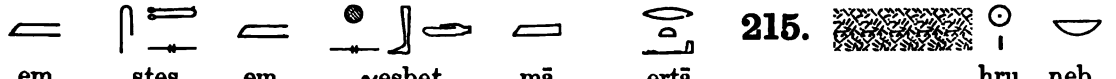
em ḥotep åri **214.** net .... em em nub ertā nef su

in welcome. *Is made* *to thee* ..... *of gold* *which has placed one* *it*



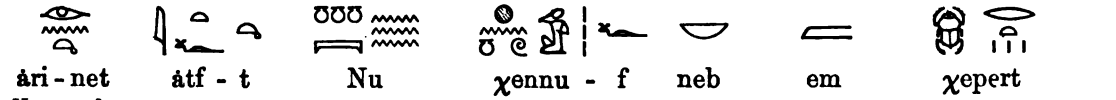
ḥer keråt śā - nef net åri net Rā pet

upon *the coffin.* *Makes to arise he* *to thee* *what did for thee* *the Sun-god* *the cover*



em stes em χesbeṭ mā ertā **215.** ..... hru neb

as it *were raised* *of* *lapis lazuli* *genuine.* *Is placed* [*it*] *day* *every.*



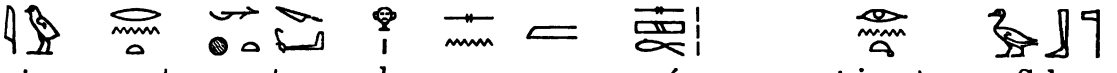
åri-net åtf - t Nu χennu - f neb em χepert

Has made to thee *father thy* *Nu* *invocations his* *all* *according to what has happened*



åm-f tennu ḥotep f **216.** [åri net Ptaḥ åru em nub

through him. *How great sets he.* *Has made to thee* *Ptah* *forms* *of* *gold.*



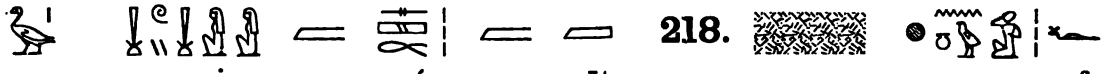
åu	ren-t	χet	ḥer	sen	em	seśu	åri-net	Seb	
Is	*name*	*thy*	*cut*	*upon*	*them*	*with*	*letters.*	*Has made to thee*	*Seb*



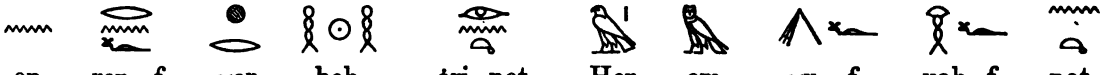
åst	åm	må	åri	**217.**	tu	Rā	åri	net	Seker	nutår
a seat	*there as*	*made has*	*been*		*for*	*Rā.*	*Has been made to thee*		*Seker*	*god*



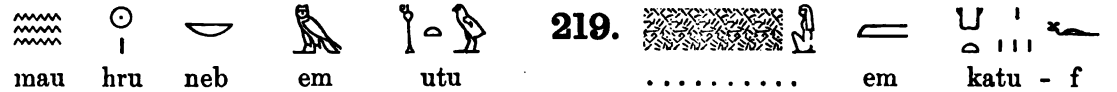
em	uåa-f	ertā	nef	iu	net	nef	hru	neb	åri	net
in	*boat his.*	*Granted has he that may come to thee*				*wind*	*day*	*every.*	*Makes to thee*	



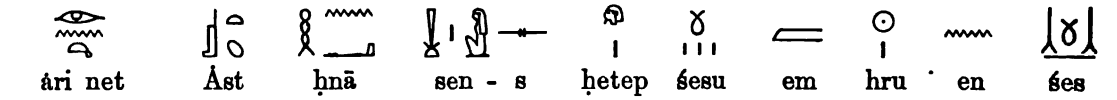
se	senui	em	seśu	em	māt	**218.**	.....	χennu	- f	
the son {*of* / *and*}	*sisters two*	*with*	*pictures*		*genuine*		*[he makes]*	*invocations*	*his*	



en	ren-f	χer	ḥeḥ	åri-net	Ḥer	em	χu-f	uaḥ-f	net	
to	*name his*	*for*	*ever.*	*Is made for thee*	*Horus*	*with*	*whip his,*	*offers he*	*to thee*	



mau	hru	neb	em	utu	**219.**	.....	em	katu - f	
water	*day*	*every*	*according to order of the god*			.....	*with*	*labours his.*	



åri net	Åst	ḥnā	sen - s	ḥetep	śesu	em	hru	en	śes
Make to thee	*Isis*	*with*	*sister her*	*prime*	*bandages*	*in*	*the day*	*of*	*clothing.*

* *i.e.*, a model or picture of Seker in the ḥennu boat. *See* "Todtenbuch," ch. I, 10.



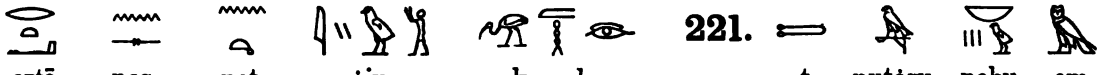
ḥotep-t em Åmenti se-t Ḥer em åst-t **220.** åu net nutåru

Restest thou in Åmenti son thy Horus is in place thy. Are to thee gods



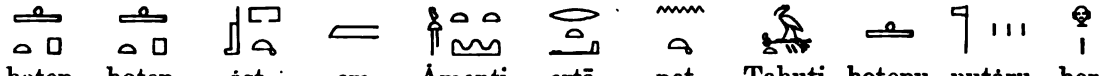
nebu āāiu meḥ em ānχ ṭaṭ t'am? iu net Baśt

all hands [their] full of life, stability and power. Cometh to thee Baśt,



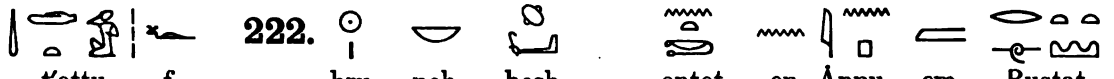
ertā nes net åiu ḳemaḥ - t nutåru nebu em

given hath she to thee adoration, look upon thee the gods all in



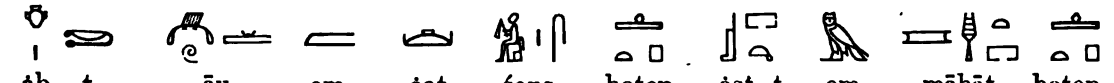
ḥotep ḥotep åst em Åmenti ertā net Tahuti ḥotepu nutåru ḥer

peace, rests seat [thy] in Åmenti; gives to thee Thoth oblations according



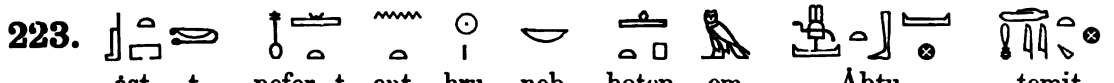
ṭ'eṭṭu-f **222.** hru neb ḥesb entet en Ånpu em Rustat

to words his day every of account. Thou art as Anubis in Rustau



åb-t āu em åat śeps ḥotep åst-t em māḥāt ḥotep

heart thy dilates in the coffin venerable, rests seat thy in the tomb, rests



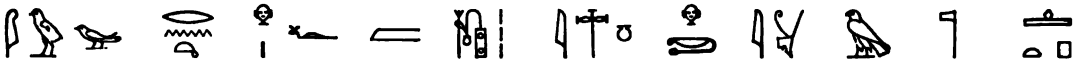
223. åst-t nefer-t ent hru neb ḥotep em Åbṭu ṭemit

seat thy good of day every resting in Abydos the town



pu śā net uten - t em ennu neb àn utu

where begins for thee oblation thy at instant every. Not is the scroll



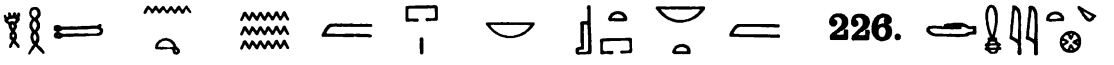
śu ren - t ḥer - f em nā ànet' ḥra - t àn Ḥer nutàr ḥotep

void of name thy it in writing. Hail to thee says Horus divine who rests

225. 

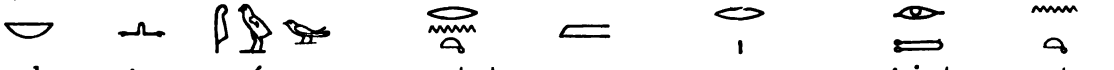
ḥer māt àn sotem nef àsft nèb em àst - f neb

upon law. Not hears he wrong any in seat his every.



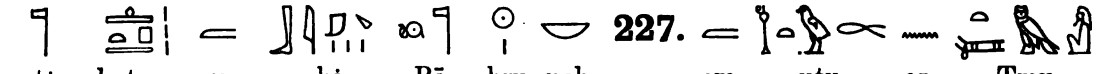
uaḥ - t net mau em pa neb àst nebt em temit

[Is] offered to thee water in house every and place every in town



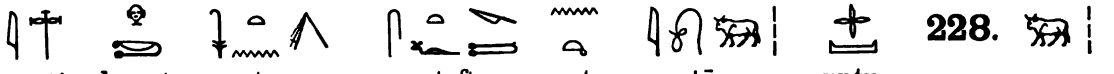
neb àn śu rent - t em re àri - t net

every. Not deprived (is) name thy from the mouth of [those who] make for thee



nutàru ḥotepu em bà Rā hru neb em utu en Tmu

oblations in the {firmament of the} Sun-god day every by the command of Tmu.



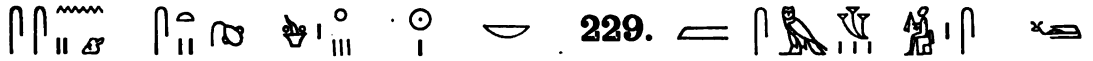
ànet' ḥra - t suten seteft - net àūa unṭu

Hail to thee king! Is sacrificed for thee oxen and calves



ertā net net χepeś em baḥt em utu en Rā hru neb

Is given to thee a thigh {*in the presence of thee*} *by the order of Rā day every.*



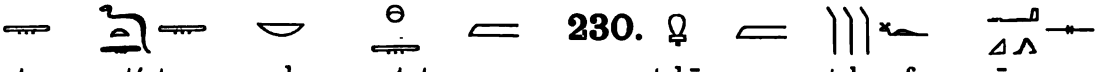
sesen stiu sentrà hru neb **229.** em sam śeps per

Mayest smell [thou] } *the smell of incense day every like grass splendid coming*



em Rā ànet' ḥrat àn Ḥer neb Àmenti nutàr ānχ em

forth from Rā. Hail to thee says Horus lord of Àmenti god living upon the



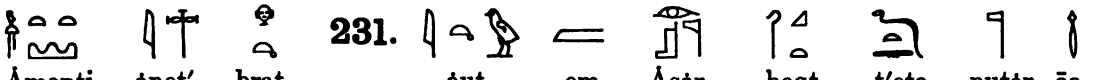
ta t'et neb paut ta em **230.** ṭebā em ṭebu-f āq-s

land of eternity lord of creation as stamped by fingers his. Enters she



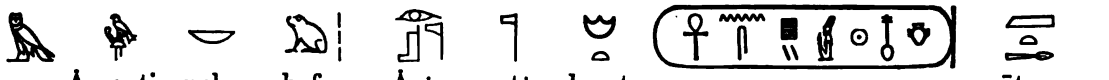
neb ren-f ḥnā-t menχet em nā nutàr nefer ka

lord of name his with thee provided with the writing of god good bull of



Àmenti ànet' ḥrat **231.** àut em Àsàr ḥeqt t'eta nutàr āa

Àmenti. Hail to thee, art thou like Osiris queen of eternity god great



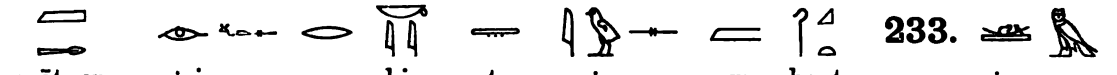
em Àmenti neb ḥefnu Àsàr nutàr ḥemt mātχeru

in Àmenti lord of millions Osiris divine spouse Ànχnesrāneferàb Pi-Mentu triumphant.

232. 

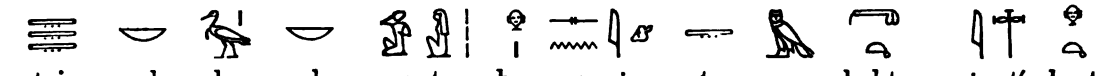
nutàru t'eṭ-sen em remit en Àsàr nutàr ḥemt

The gods say they weeping to Osiris divine spouse Ānχnesrāneferàb Pi-Mentu



mātχeru àri - s er ki ta àus em ḥeqt **233.** àm em

triumphant. Maketh she to another earth, she is like a queen there in



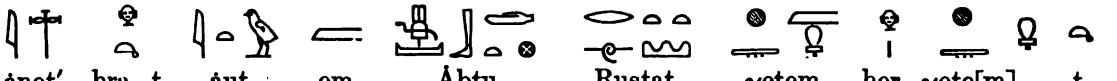
taiu neb ba neb ret ḥer senà ta em baḥt ànet' ḥrat

countries all soul every of men smells the earth before thee. Hail to thee



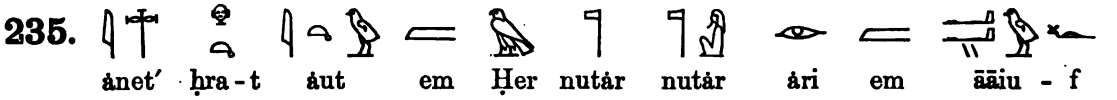
àut em Àsàr suten **234.** àri suten Kemt neb Ṭeśertet

thou art like Osiris (king of making) sic king of Egypt, lord of Teshert.



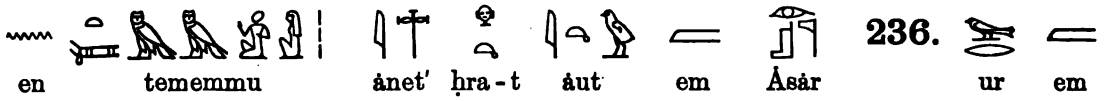
ànet' ḥra-t àut em Àbṭu Rustat χetem ḥer χete[m] - t

Hail to thee. Thou art in Abydos and Rustau, a seal upon fortress thy.



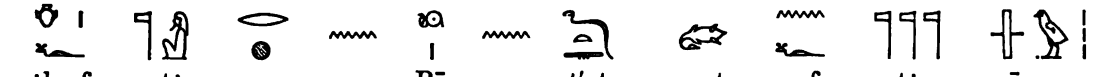
235. ànet' ḥra-t àut em Ḥer nutàr nutàr àri em āāiu - f

Hail to thee, thou art as Horus divine god making with two hands his



en tememmu ànet' ḥra-t àut em Àsàr **236.** ur em

mortals. Hail to thee thou art like Osiris great in



åb-f nutår reχ en Rā en t'et senṭ nef nutåru āmu
heart his god akin to Rā for ever. Fear him the gods who are in



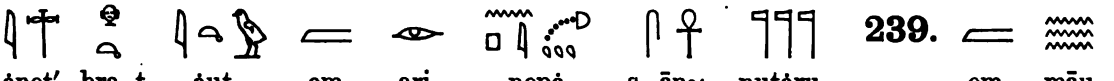
āa ḥet ånet' ḥra-t åut em **237.** Åsår āaā em taiu
palace great. Hail to thee thou art as Osiris great one in the worlds.



per Ḥāpi em tepḥet-f en åb-f ånet' ḥra-t åut em
Comes forth the Nile from source its to heart his. Hail to thee thou art like



Åsår **238.** båk em ta bak em smu em χennu pet
Osiris hawk from earth hawk of copper (or gold) within heaven.



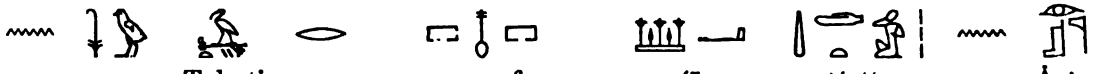
ånet' ḥra-t åut em ari nepå s-ānχ nutåru **239.** em māu
Hail to thee thou art as one making grain making live the gods from the essence



en ḥāu-f āqu en ta neb em māu χeper χer-f
of members his cakes of earth every from the water coming from under him.



χeper nåtet em āt **240.** ḥāu en Åsår χeft ertā
Arise corn grains from the limbs and members of Osiris when places



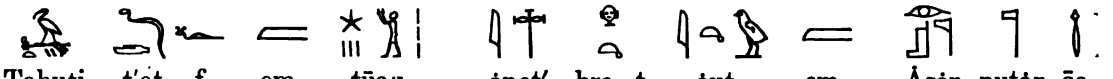
en su Tahuti er pau nefer śā t'eṭṭu en Åsår

him Thoth at the doubly blessed place. Rise up the words of Osiris



nutår ḥemt nutår ṭūat **241.** ån ḥen en

divine spouse, nutår ṭūat Ánχnesrāneferàb Pi-Mentu. Says the majesty of



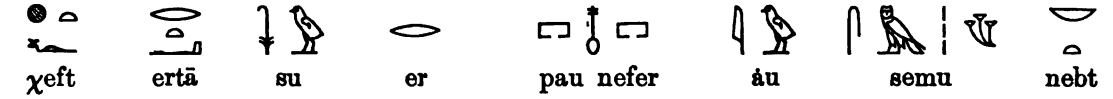
Tahuti t'eṭ-f em ṭūau åneṭ' ḥra-t åut em Åsår nutår āa

Thoth says he in adoration Hail to thee thou art like Osiris god great



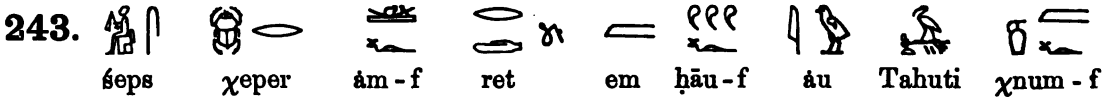
χeper **242.** em åst neb åneṭ' ḥrat åut em Åsår mer māt

who becometh in place every. Hail to thee thou art as Osiris loving law.



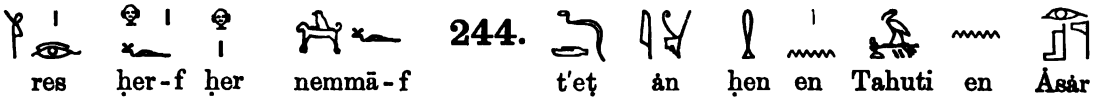
χeft ertā su er pau nefer åu semu nebt

When is placed he at the doubly-blessed place are vegetables all



243. śeps χeper åm-f ret em ḥāu-f åu Tahuti χnum-f

splendid springing through him vigorously by limbs his. Thoth joins him



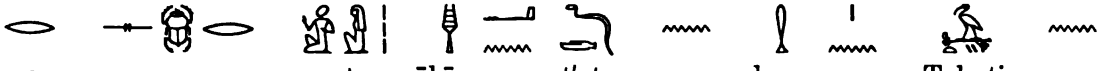
res ḥer-f ḥer nemmā-f **244.** t'eṭ ån ḥen en Tahuti en Åsår

wakes face his over resting place his. Said by the majesty of Thoth to Osiris.



år (renpit) pu χeper ḥnā neb nåpu pu **245.** ur nef

As for the plants which with the lord of corn are greater is he



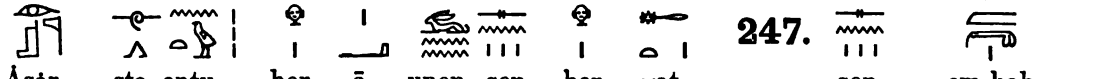
er s - χeper ret āḥā en t'eṭ en ḥen en Tahuti en

than the creator of men. Says the majesty of Thoth to



Åsṭes nås **246.** em nå er nutåru enti em useχt

Åsṭes, call out (?) I above the gods who are in the hall of



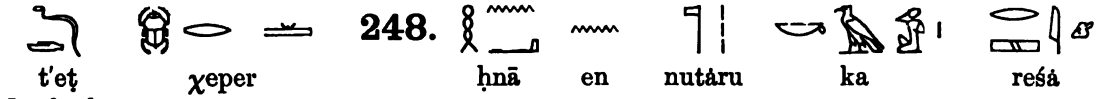
Åsår sta entu ḥer ā unen - sen ḥer χat **247.** sen em baḥ

Osiris towed by the side are they upon bellies their in presence of the



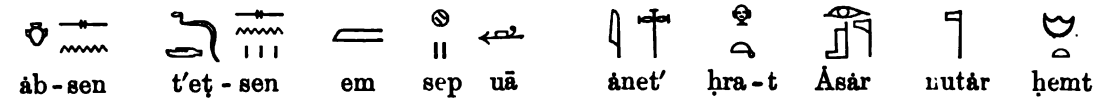
ḥen en Åsår ḥnā Tahuti t'eṭ en ḥen en Åsår en Tahuti

majesty of Osiris and Thoth. Says the majesty of Osiris to Thoth.



t'eṭ χeper **248.** ḥnā en nutåru ka reśå

Let that be said } *what is taking place with the gods, high [is] the delight of*



åb - sen t'eṭ - sen em sep uā ånet' ḥra - t Åsår nutår ḥemt

heart their, say they with together. Hail to thee Osiris divine spouse



mātχeru **249.** àut em nutàr āa ānχ

Ānχnesrāneferàb Pi-Mentu triumphant. *Thou art as a god great living*

neb t'et nutàr nefer neb āu àbt āaā χā em suten

lord of eternity, god good lord of dilation of heart mighty crowned as king

en Kamt nutàr nefer em suten **250.** Ṭeśert nefer χā em

of Kamt god good as king of *Ṭeshert fair one diademed with*

seχet suten nefer em Àmenti meḥu o em qa - k neb

the crown king good in Àmenti cubits one hundred in height thy. O lord

nepà **251.** er s - ānχ taiu bes Ḥāpi per em

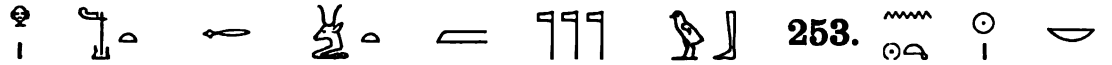
of corn *for to make live the earths, flows forth the Nile proceeding from*

ḥāu - t senṭ nutàru en baiu - t śefit - t em nutàrit

limbs thy. Fear the gods will thy, fear thy is among the goddesses

252. ḥerit em taiu neb au mà Ḥer nutàr

terror of thee [is] in in lands all. Thou art like Horus divine



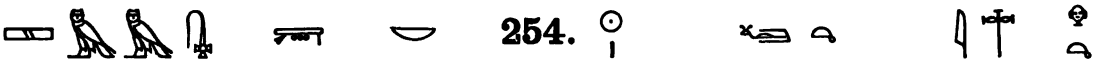
ḥer ṭes-tu āa śefit em nutâru ub - **253.** en-t hru neb

in rising the great of terror among the gods. Shinest thou day every



mâ âten em pet uben-t χer âten VII emχennu pet

like the disk in the sky. Shinest thou having disks seven within the heaven,



śemem ta neb **254.** hru per-t ânet' ḥrat

flames forth the earth whole {*on the day*} {*[in which]*} *comest forth thou. Hail to thee*



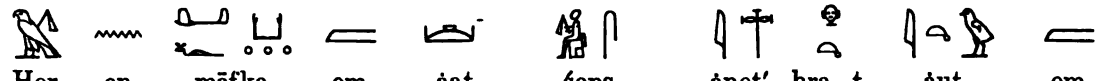
âut em Âsâr ka em Âbṭu Ḥer em smu em

thou art like Osiris bull in Abydos, Horus of copper in



Rustau ânet' ḥrat âut **255.** em Âsâr ka em Ḥait

Rustat. Hail to thee, thou art as Osiris bull in Ḥait



Ḥer en māfka em âat śeps ânet' ḥra-t âut em

Horus of emerald in {*station*} {*coffin*} *venerable. Hail to thee thou art like*



Âsâr ka em **256.** Ânnu Ḥer en χesbeṭ em

Osiris bull in Heliopolis Horus of lapis-lazuli in the



suten - ḥet - se ånet' ḥrat åut em ka em Nehat em Uast

Suten-ḥet-se. Hail to thee thou art as bull in Nehat and in Uast

257. 

Ḥer en ḥaṭ em iusāset ånet' ḥra - t åut em Åsår

Horus of silver in Iusāset. Hail to thee thou art as Osiris



ka em Ånnu Ḥer en smu - **258.** emχennu T'eruti

bull in Heliopolis Horus of copper gilt within T'eruti.



ånet' ḥra - t åut em Åsår ka em Uast Ḥer pu Samti

Hail to thee thou art as Osiris bull in Uast. Horus who is Samti



ka neχt Saḥ - χepeś **259.** Neb-er-t'ra uut ḥen en Tahuti

bull powerful Saḥ-χepeś Neb-er-t'ru. Prescribed has the majesty of Thoth



er s - χut Åsår nutår ḥemt mātχeru Åsår

to glorify Osiris divine spouse Ānχnesrāneferåb Pi-Mentu triumphant Osiris



χer mut - f **260.** nutår ṭūat Nitåqart Pi-Mentu mātχeru em Åmenti

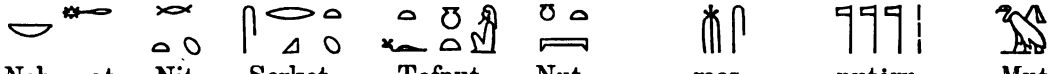
towards mother his nutår ṭūat Nitocris triumphant in Åmenti.



àu	nutàr	neb	em - sa	ḥāu - s	àu	nutàrit	em	sa	ḥa - s	àu
Is	*god*	*every*	*at the side of limbs her.*		*Are*	*goddesses*	*at the side*		*behind her.*	*Is*

261. 

Ànpu	ḥer	sneb	men - s	neb	àu	àst	ḥnā	sentà - s	
Anubis	*for*	*healing*	*pains her*	*all.*	*Is*	*Isis*	*with*	*sister her*	



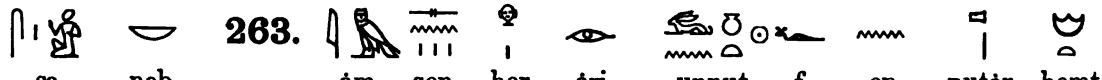
Neb-χat	Nit	Serket	Tefnut	Nut	mes	nutàru	Mut	
Neb-χat	*Neith,*	*Serket,*	*Tefnut,*	*Nut*	[*who*] *brings forth*	*the gods,*	*Mut,*	

262. 

Seχet	Baśt	Uat'i	Sati	Ḥer	sems	Tahuti	se	Rā
Seχet	*Bast,*	*Uati,*	*Sati,*	*Horus*	*the elder,*	*Thoth*	*son of*	*Rā,*



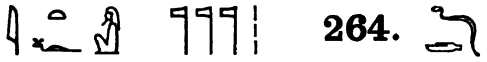
ḥer-sa	sotepu	ḥer-s	nutàr	neb	ḥer	ṭehen		nef	ta	
guarding the	*selections*	*over her.*	*God*	*every* [*is*]	*for*	*meeting to her*		*to*	*the*	*earth,*



sa	neb	**263.**	àm - sen	ḥer	àri	unnut - f	en	nutàr	ḥemt
person	*every*		*in them* [*is*]	*for*	*making*	*hour his*	*to*	*the*	*divine spouse*



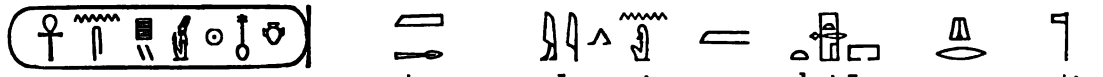
		mātχeru	em	utu	en	Rà	Tmu
Ānχnesrāneferàb	*Pi-Mentu*	*triumphant*	{ *according to the* }	*command*	*of*	*Rā*	*and Tmu*



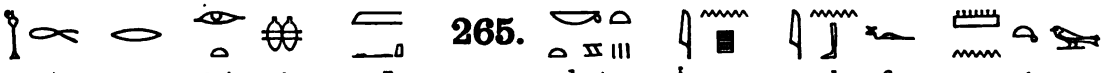
264.



àtf	nutàru		t'eṭ	àn	Tahuti	en	Àsàr	nutàr	ḥemt
the father of the gods.			*Said*	*by*	*Thoth*	*to*	*Osiris*	*divine*	*spouse*

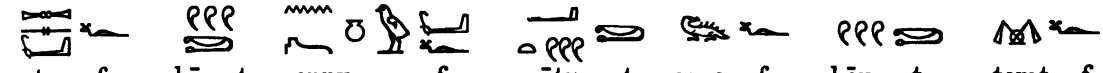


		matχeru	ī	-nà	em	ḥet āa	χer	nutàr
Ānχnesrāneferàb Pi-Mentu		*triumphant.*	*Come have I*		*from*	*the palace*	*with the*	*divine*



265.

ut	er	àrt	sà	mā	-	ket	Ànpu	sneb- f	men-t	
order	*to*	*exercise*	*power*	*and*	*virtue.*		*Anubis*	*cureth he*	*illness thy,*	

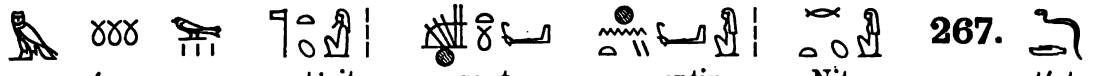


ṭes- f	ḥāu-t	ennu	- f	ātu - t	seqa- f	ḥāu - t	ṭemṭ- f	
arranges he	*limbs thy*	*orders he*		*limbs thy,*	*collects he*	*members thy,*	*gathers he*	



266.

qesu - t	setu	-	f	ent	em	ḥetep	en	Rā	
bones thy,	*provides*		*he*	*what [is]*	*in the*	*cup*	*of*	*Rā*	



267.

em	śesu uru	nutàrit	seχt	χentiu	Nit		t'eṭ	
with bandages great and divine			*woven by*	*the priestesses of*	*Neith.*		*Said by*	



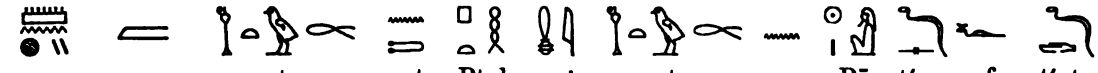
àn	Àmset	en	Àsàr	nutàr	ḥemt			mātχeru
	Àmset	*to*	*Osiris*	*divine*	*spouse*	*Ānχnesrāneferàb Pi-Mentu*		*triumphant*



268.

ī - nà un - nà em sa - t er setu pa - t

Come have I that may be I in protection thy providing house thy



menχ em utu ent Ptaḥ mà utu en Rā t'es - ef t'eṭ

contrived according to the order of Ptaḥ according as ordered Rā himself. Said



269.

en Ḥapi en nutàr ḥemt mātχeru àn àut

by Ḥapi to divine spouse Ānχnesrāneferàb Pi-Mentu triumphant. Art thou



st'er - t ker - t àn àu àn t'eṭt net en mut - t

lying silent? Art not speaking thou to mother thy



270.

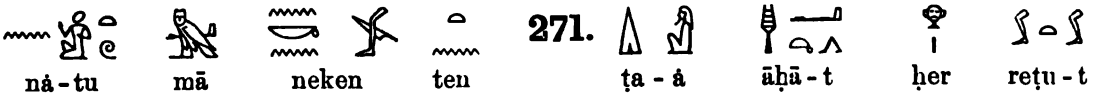
Nit t'eṭ en ṭūa - mut - f Àsàr nutàr ḥemt

Neith? Saith Tua - mutef O Osiris divine spouse Ānχnesrānsferàb Pi-Mentu



mātχeru nuk se - t Ḥer mer - t ī - nà net'

triumphant, I am son thy Horus [whom] lovest thou. Come have I, avenged



271.

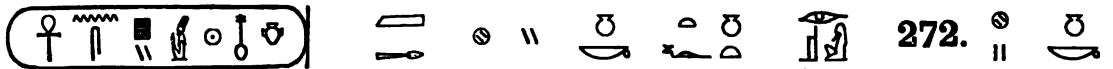
nà - tu mā neken ten ṭa - à āḥā - t ḥer reṭu - t

have I from violent death this, give I standing thy upon legs thy



t'eta Tefnut Nut t'eṭ-sen em sep uā Åsår nutàr ḥemt

for ever. Tefnut, Nut say they at time one O Osiris divine spouse



mātχeru sep II nuk Tefnut Åsår **272.** sep II nuk

Ānχnesrāneferàb Pi-Mentu triumphant twice I am Tefnut O Osiris twice. I am



Nut peś - nuà ḥer-t nuk mut-t mes net en em

Nut extend I myself over thee. I am mother thy who has brought forth thee as a



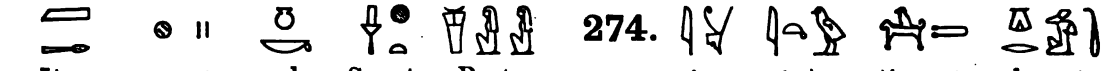
nutàr àut-em nebt tememmu t'eta **273.** Seχet Bast

divinity. Thou art as mistress of mortals for ever. Seχet and Bast



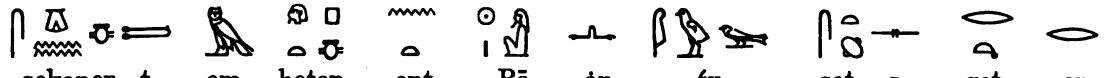
t'eṭ-sen em rerem Åsår nutàr ḥemt

say they weeping O Osiris divine spouse Ānχnesrāneferàb Pi-Mentu



mātχeru sep II nuk Seχet Bast **274.** àn àut st'er-t ker-t

triumphant twice I am Seχet and Bast. Art thou lying silent?



sekanen-t em ḥetep ent Rā àn śu set-s ret er

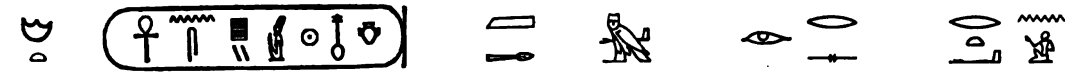
provided art thou with the cup of Rā, not deprived smell her for thee for




275.

ḥeḥ t'eṭ ȧn χent-ȧn-ma net'-nȧ sen-ȧ Ȧsȧr nutȧr

ever. *Said* *by* *χent-ȧn-ma,* *Avenged have I* *brother my* *Osiris* *divine*



ḥemt mātχeru mā ȧri-res ertā-nȧ

spouse *Ānχnesrāneferāb Pi-Mentu* *triumphant* *from* *what* [*is*] *done to her.* *placed have I.*

ABOVE THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

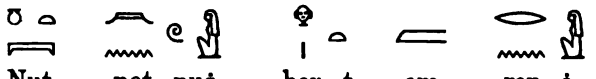


276. Hi Ȧsȧr nutȧr ḥemt

Hail *Osiris* *divine* *spouse* *Ānχnesrāneferāb*

277. nuk mut-t

I am *mother thy*



Nut peṭ-nuȧ ḥer-t em ren-ȧ

Nut *stretching* *over thee* *in* *name my*

278. pui en pet

this *of* *heaven* [*pet*]



āq-t em re per-t em ȧḥeti-ȧ mȧ ȧrt en

enterest thou *by the* *mouth,* *goeth forth thou* *from* *thighs my* *as* *does*



279.

Rā hru neb seśep net Ȧmentiu em ȧiu sep II

Rā *day* *every.* *Receive* *thee* *the people of Ȧmenti* *with* *salutations* bis.



280.

ȧri-net baiu Ȧbti nini mȧ s- ḥat' ur

Do to thee *the spirits* *of the East* *respectful homage as* *the* *"Lamplighter* *great"*



281.

t'eṭ-sen net ī-tu em ḥotep ānχ ḥer neb eu ma-t

say they to thee O coming with peace lives everybody in seeing thee.

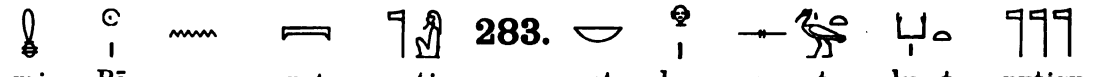
BENEATH THE FIGURE OF NUT ON THE INSIDE OF THE COVER.



282.

Ha Åsår nutår ḥemt Ānχnesrāneferàb mātχeru uben-t

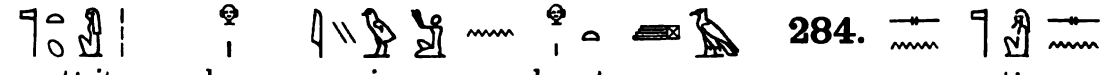
Hail Osiris divine spouse Ānχnesrāneferàb triumphant. Risest thou



283.

mà Rā en pet nutår net ḥer s-χut ka-t nutåru

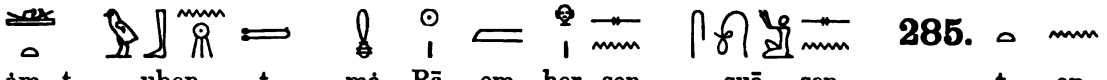
like the Sun of heaven. God every [is] for glorifying ka-thy. The gods



284.

nutårit ḥer aiu en ḥra-t sa- sen nutår-sen

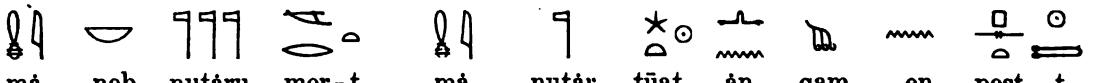
and goddesses [are] for saluting face thy, recognise they god their



285.

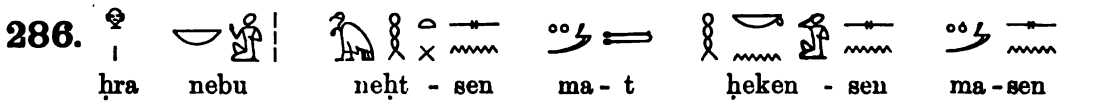
åm-t uben-t mà Rā em ḥer-sen suā-sen- t en

in thee. Risest thou like the Sun upon face their. Adore they thee as



mà neb nutåru mer-t mà nutår ṭūat àn qam en pest-t

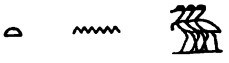
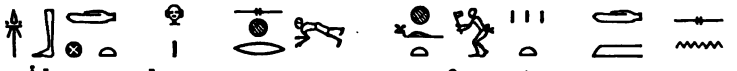
the lord of the gods beloved as the divine morning star not ending [is] shining thy.



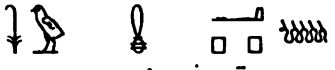
286.

ḥra nebu neḥt-sen ma-t ḥeken-sen ma-sen

faces all rejoice they seeing thee, hail they [when] see they

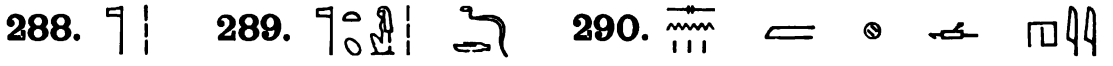



t	en	baiu	**287.**	Åbṭu	ḥer	seχer	χeft	- t	ṭem - sen
thee	*the*	*spirits of*		*Abydos*	*in the*	*overthrow of*	*enemies*	*thy,*	*smash they*



su	mȧ	āpap
them	*like*	*Apophis.*

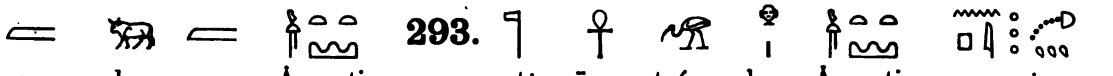
ON THE SIDE, AT RIGHT ANGLES TO THE FIGURE OF NUT INSIDE THE COVER.



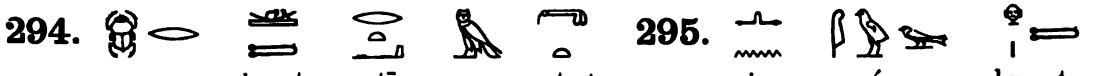
288.	nutȧru	**289.**	nutȧrit	t'eṭ	-	**290.** sen	em	sep	uā	hi
	The gods		*and goddesses*	*say*		*they*	*at*	*time*	*one.*	*Hail*



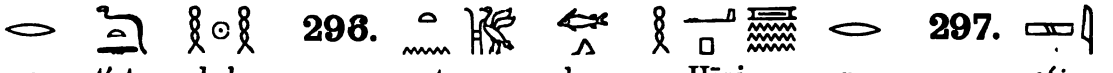
291.	Åsȧr	nutȧr	ḥemt			mātχeru	**292.**	ȧnet' ḥra - t	ȧut
	Osiris	*divine*	*spouse*	*Ānχnesrāneferȧb*		*triumphant.*		*Hail to thee*	*thou art*



em	ka	em	Åmenti	**293.**	nutȧr	ānχ	teśer	ḥra	Åmenti	nepȧ
as a	*bull*	*in*	*Åmenti,*		*god*	*living*	*red-faced of*		*Åmenti,*	*Corn grains*



294.	χeper	ȧm - t	ertā	em	sat - t	**295.**	ȧn	śu	ḥra - t
	arise	*from thee*	*produced*	*from*	*seed thy,*		*not*	*deprived*	*face thy*



er	t'et	ḥeḥ	**296.**	ten	bes	Ḥāpi	r	-	**297.** eśȧ
for	*ever*	*and ever.*		*How*	*rises*	*the Nile*			*rejoicing*



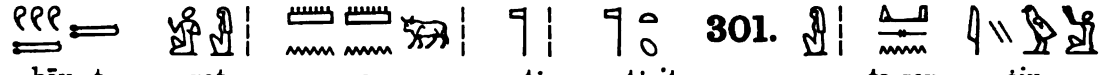
reṭ nutåru måtiaru **298.** reśå - sen em nepå χep -

mankind and gods likewise! Rejoice they in corn grains produced



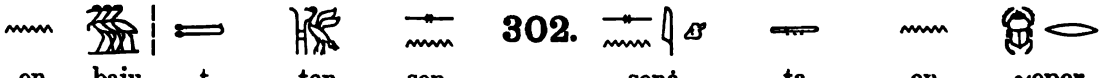
299. er åm - t teftef - sen em nepå **300.** per em

by thee, rejoice they with the corn grains coming forth from



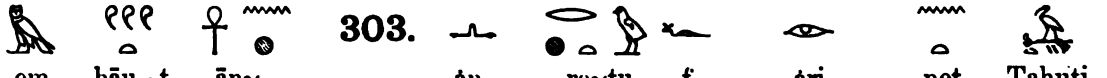
ḥāu - t reṭ menmenu nutåru nutårit **301.** ṭa sen åiu

limbs thy, mankind, cattle, gods and goddesses give they salutations



en baiu - t ten sen - **302.** senå ta en χeper

to will thy. How great [is] the smelling of the earth in [what] arises



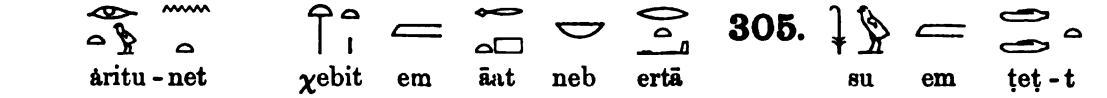
em ḥāu - t ānχ **303.** ån reχtu - f åri net Tahuti

from limbs thy living! Not known [is] it [what] has done to thee Thoth,



sa - t teśer ertā nef su **304.** em χer - nutår ḥa - t

talisman thy red hath placed he it in the nether world behind thee.



åritu - net χebit em āat neb ertā **305.** su em ṭeṭ - t

There is made for thee a shade of stone every, placed are in hands thy



306.

en ḥeqt senen-t en ka ȧritu net neχeχ ertā

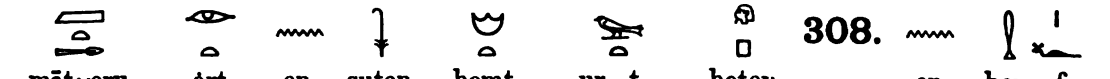
whip thy and image thy of a cow. There is made for thee the whip placed



307.

em ṭeṭ-t er χu-t en Ȧsȧr

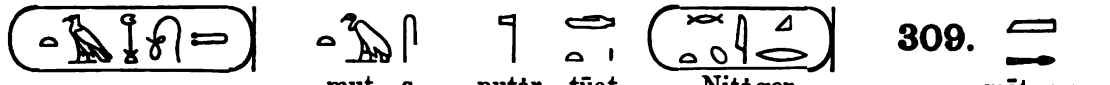
in hands thy for protection thy of Osiris the divine spouse Ānχnesrāneferāb



308.

mātχeru ȧrt en suten ḥemt ur-t ḥetep en ḥen-f

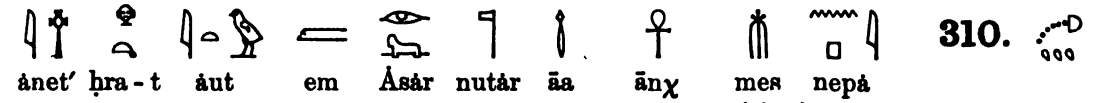
triumphant, daughter of the royal spouse, the great one the first of majesty his



309.

mut-s nutȧr ṭūat Nitȧger mātχeru

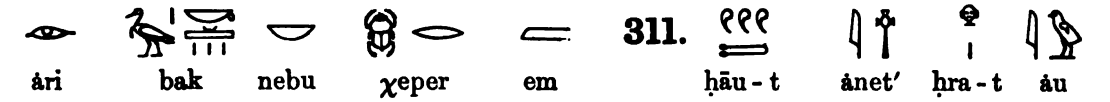
Taχauāt, mother her nutar ṭūat Nitocris triumphant.



310.

ȧnet' ḥra-t ȧut em Ȧsȧr nutȧr ȧa ānχ mes nepȧ

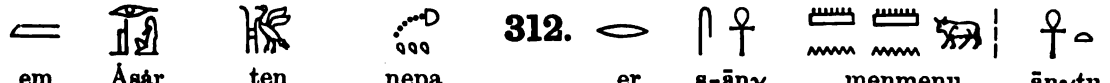
Hail to thee thou art like Osiris god great living, {giving birth to} corn grains,



311.

ȧri bak nebu χeper em ḥāu-t ȧnet' ḥra-t ȧu

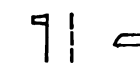
making labours all which become from limbs thy. Hail to thee thou art



312.

em Ȧsȧr ten nepa er s-ānχ menmenu ānχtu

like Osiris. {How many [are]} the grains for giving life to the cattle, live


natâru em mert-t

the gods at will thy

313.

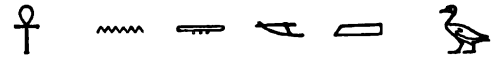

ent en ent en t'et ānχtu nutâru em

which [is] for, which [is] for ever, live the gods upon


ten en ḥāu-t

what numbers of limbs thy!

314.


nutâr ānχ en ta mer māt se Rā

god living of the land loving law, son of Rā


mer-s t'et

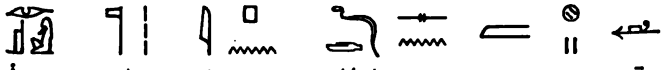
loving her for ever.

315.


Âst ḥnā sen-s Neb-χat Ḥer se

Isis together with sister her Neb-χat, and Horus son of

316.


Âsâr nutâru âpen t'eṭ-sen em sep uā

Osiris gods these say that at time one,

317.

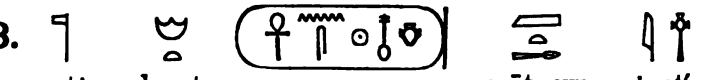

uśeb-sen en

and answers them


Tahuti Hi Âsâr

Thoth. Hail Osiris

318.

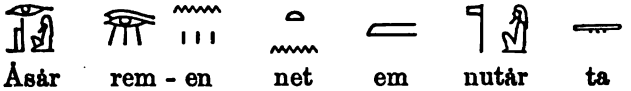

nutâr ḥemt Ānχnesrāneferâb mātχeru ânet'

divine spouse Ānχnesrāneferâb triumphant. Hail


ḥra-t âut em

to thee thou art like

319.

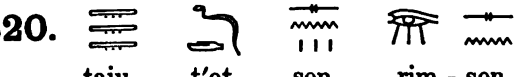

Âsâr rem-en net em nutâr ta

Osiris weep we for thee as a god of the land,


suten

king of

320.


taiu t'eṭ-sen rim-sen Âsâr

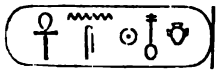
the lands say they, weep they Osiris

321.


nutâr ḥemt

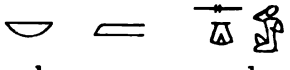
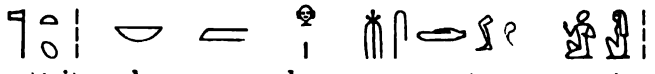
divine spouse

* *ent en*, is repeated, apparently by accident.



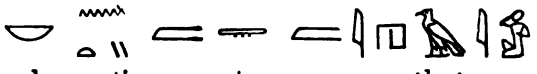

mātχeru Àsàr nemmā **322.** ḥer nemmat-f nutàr

Ānχnesrāneferàb triumphant Osiris lying upon couch (*her*, *his*) *God*

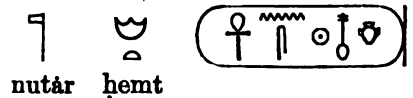
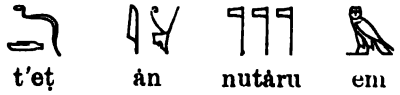
neb em sek **323.** nutàrit nebu em ḥer mesṭ reṭ

every [*is*] *in silence goddesses all follow respectfully people*

324.  **325.** 

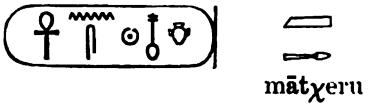
neb enti em ta màhaà en ḥen en Àsàr

all who are in the land lament for the majesty of Osiris

nutàr ḥemt mātχeru **326.** t'eṭ àn nutàru em

divine spouse Ānχnesrāneferàb triumphant. *Say the gods at*

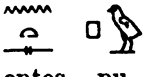
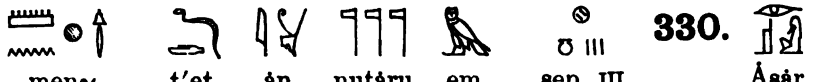
sep II Àsàr nutàr ḥemt nutàr ṭūat **327.** mātχeru

occasion second. Osiris divine spouse nutàr ṭūat Ānχnesrāneferàb triumphant




nemmā - **328.** nes er ki ta ret neb rem

lying [*is*] *she upon another land, people all weep.*

entes pu **329.** menχ t'eṭ àn nutàru em **330.** Àsàr

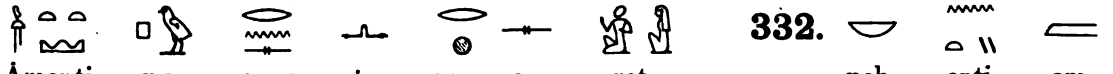
She was beneficent. Said by the gods at occasion third, Osiris



331.

nutår ḥemt mātχeru nemmā - nes er Nebt ḥet

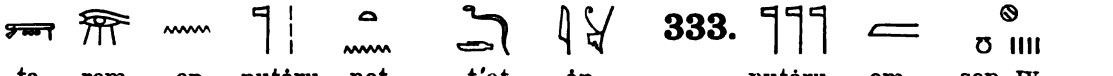
divine spouse Ānχnesrāneferàb triumphant, rests she upon Nephthys,



332.

Åmenti pu ren - s ån reχ - s ret neb enti em

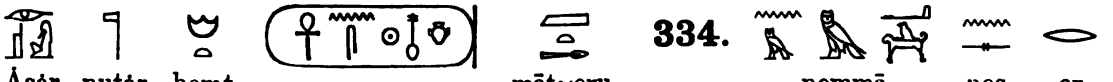
Åmenti is name her. Let not know it people all who are upon



333.

ta rem en nutåru net t'eṭ ån nutåru em sep IV

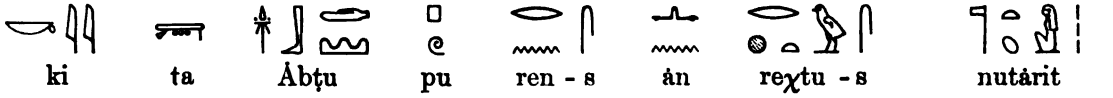
earth weep gods for thee. Said by the gods on occasion fourth



334.

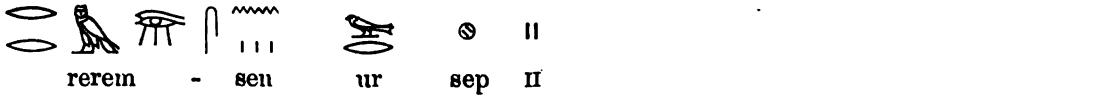
Åsår nutår ḥemt mātχeru nemmā nes er

Osiris divine spouse Ānχnesrāneferàb triumphant. Lies she in



ki ta Åbṭu pu ren - s ån reχtu - s nutårit

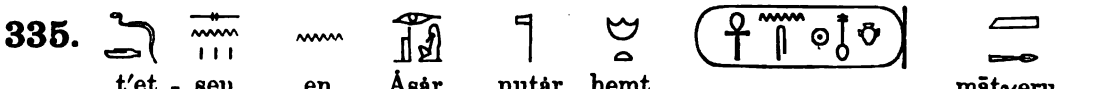
another land Abydos is name its, not known is she, the goddesses



rerem - sen ur sep II

weep they greatly.

ON THE SIDE, AT RIGHT ANGLES TO THE FIGURE OF NUT INSIDE THE COVER.



335.

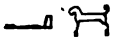
t'eṭ - sen en Åsår nutår ḥemt mātχeru

Say they Osiris divine spouse Ānχnesrāneferàb triumphant,

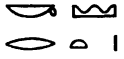

nemmā

lies

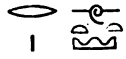
336.


nes er

she upon


Kert

Kert,


Rustat

Rustat


ren - s

is name its.

337.









àn reχtu - s ḥeqt nes àm em ta àn

Let not know it who rules over it there upon earth. Let not

338.


reχtu

be known


nes

it


em

in


àst

place


śeta

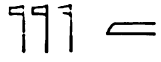
secret.


t'eṭ

Said by the


àn

339.


nutàru em

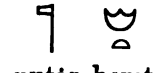
gods in


remem

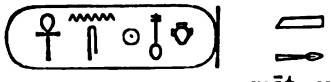
weeping


Àsàr

Osiris


nutàr ḥemt

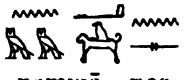
divine spouse


Ānχnesrāneferàb

mātχeru

triumphant.

340.


nemnā - nes

Lies she


er


χer nutàr

in the land of χer-neter,

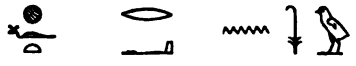

nepà χepèr

corn grains spring

341.


àm - s em pau t'eṭtu

from her in the { *double house of speech*

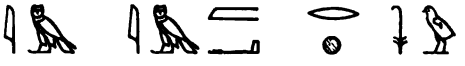

χeft ertā en su

when has planted them

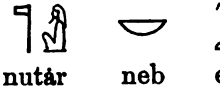

Tahuti

Thoth

342.

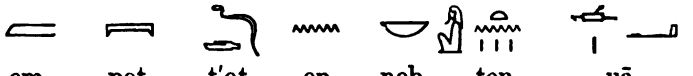

àm àmmā reχ su

there. But let know it

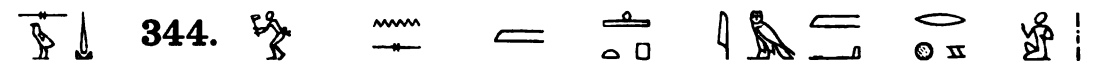

nutàr neb enti

god every who is

343.


em pet t'eṭ en neb - ten uā

in heaven what saith master your the one who



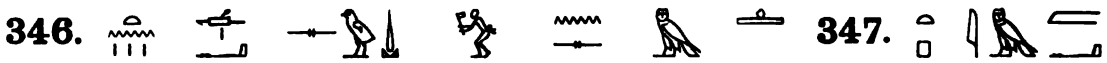
344. sut'a χeft nes em ḥotep ȧmmā reχ ret

keeps off the demon from her in peace. Let know men



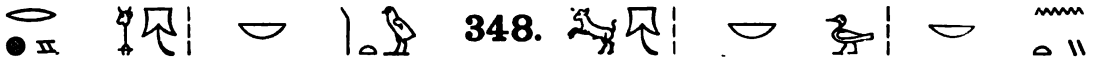
345. neb ret nebu ret nebu enti emχennu en ta t'eṭ - s neb

all men all people all who are in the earth what says lord



346. ten uā sut'a χeft nes em ḥo - **347.** tep ȧmmā

your, the one keeping off the demon from her in peace. Let



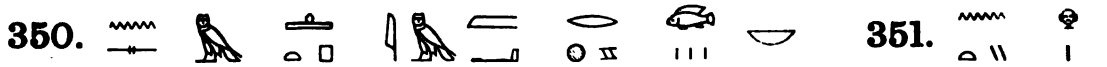
reχ [ānχu] neb t'ātu **348.** neb pau neb enti

know animals all, quadrupeds all birds all which are



em pet t'eṭ **349.** en neb - ten uā sut'a χeft

in heaven what says .lord your the one keeping off the demon from



350. nes em ḥotep ȧmmā reχ remu neb **351.** enti ḥer

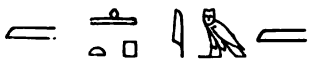
her in peace. Let know fishes all which are in the



māu t'eṭ en neb ten uā **352.** sut'a χeft nes

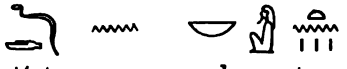
waters what says lord your, the one keeping off the demon from her

* *Ret nebu* is repeated, apparently by mistake.




em ḥotep ȧmm - ā reχ nutȧru neb enti em nut sen

in peace. Let know gods all who are in cities their

354. 

t'eṭ en neb - ten uā sut'a

what says lord your the one keeping off

355. 

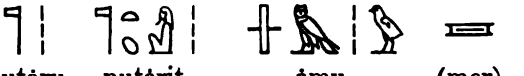
χeft nes

the demon from her



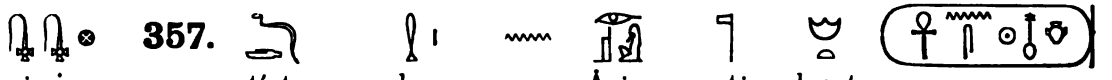
em ḥotep ȧmmā reχ

in peace. Let know

356. 

nutȧru nutȧrit ȧmu (mer)

gods, goddesses who are in the lake of

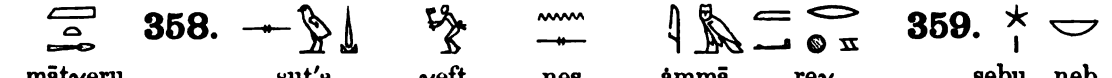


ȧmi

fire

357. t'eṭ ḥen en Ȧsȧr nutȧr ḥemt Ānχnesrāneferāb

[what] says the majesty of Osiris the divine spouse



mātχeru

triumphant

358. sut'a χeft nes

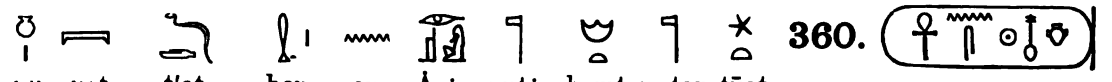
keeping off the demon {*from her* / *[in peace]*.}

ȧmmā reχ

Let know

359. sebu neb

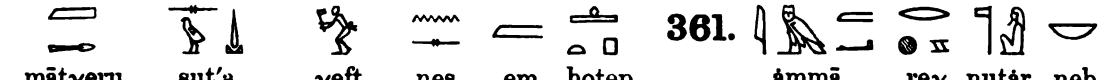
the stars all



nu pet t'eṭ ḥen en Ȧsȧr nutȧr ḥemt nutar ṭūat

of heaven what says the majesty of Osiris divine spouse nutar ṭūat

360. Ānχnesrāneferāb



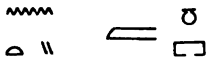
mātχeru sut'a χeft nes em ḥotep

triumphant keeping off the demon from her in peace.

361.

ȧmmā reχ nutȧr neb

Let know god every

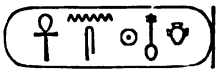


362.



enti emχennu en pet t'eṭ ḥen en Åsår nutàr ḥemt

who is within heaven what says the majesty of Osiris the divine spouse




363.



mātχeru sen en Rā sut'a χeft

Ānχnesrāneferàb triumphant second of Rā keeping off the demon



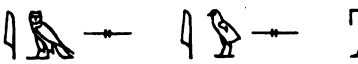
364.



nes em ḥo - tep àn reχtu χeper nebt

from her in peace. Let not be known what has taken place everything

365.



àm - s àus ha - t er ki ta

in her, she is going to the other land

366.



Åmenti

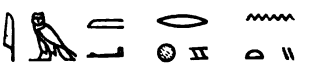
Åmenti



pu ren - f t'eṭ àn nutàru nebu

is name its. Said by the gods all,

367.

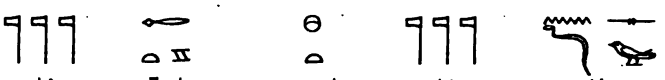


àmmā reχ enti

Let be known what is



368.



em sesu paut nutàru āat paut nutàru net'es

in Sesu, the cycle of the gods great, the cycle of the gods little

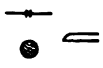


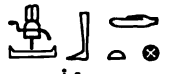
369.



àmu Sesu enti em Sa enti em

[who are] in Sesu, those who are in Sais, and those who are in





370.

Seχem enti em Àbṭu enti em Resu

Seχem, those who are in Abydos, those who are in the South,









371.

Meḥt Àmenti Àbuṭu t'eṭ ḥen en Àsàr

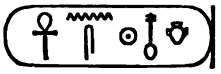
the North, the West, the East. Says the majesty of Osiris,




372.

nutàr ḥemt

the divine spouse








373.



mātχeru sen en Rā sut'a χeft

Ānχnesrāneferàb triumphant the second of Rā who keeps off the enemy






374.






nes em ḥotep rem - set ḥen en nutàr pen

from her in peace. Weep they for the majesty of god this



375.







376.



menχet nutàr ānχ en ta sut'a nes em

beneficent god living of the earth keeping off the demon from her in





377.

ḥotep rem sen ur sep II àu sut'a χeft nes

peace, weep they excessively. Kept off [is] the demon from her,

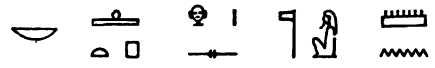
378.

379.

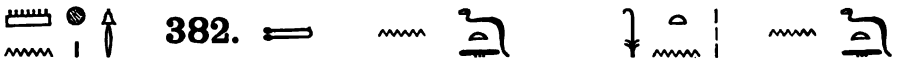
àn reχ - tu χeper emā - s ertā nes Rā em

let not be known what has happened with her, has given to her Rā from

* Read .

			380.						**381.**	
åst - f	taiu		neb	ḥotep	ḥer - s	nutår	men -		χet	åus
seat his	*earths*		*all*	*resting*	*upon it,*	*god*		*beneficent,*		*she is*



		382.						
menχet	-	t	en	t'et	suteniu	en	t'et	
well	*treated*		*for*	*ever* {*[and is among]*}	*kings*	*for*	*ever.*	

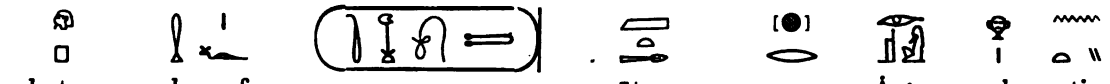
HORIZONTAL LINE ON THE INSIDE OF THE COFFIN.



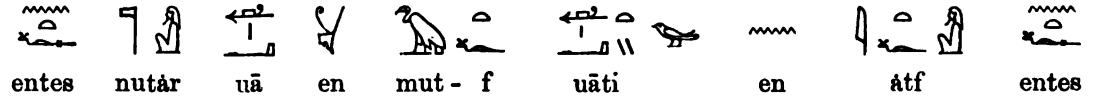
383.								
suten	set	neb	tau	Psamtek		mātχeru	mut - s	
Royal	*daughter* {*of the lord of the*}		*two earths.*	*Psammetichus*		*triumphant.*	{ *Mother her was the*	



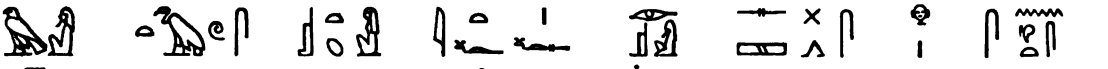
nutår	ṭūat	Nitåqert	mātχeru	åri en		suten	ḥemt	urt
divine	*spouse*	*Nitocris*	*triumphant*	*daughter of*		*the royal*	*spouse,*	*the great one*



ḥotep	ḥen - f			mātχeru	χer	Åsår	herenti	
the first of	*majesty his*		*Taχauāt*	*triumphant*	*before*	*Osiris*	*because*	

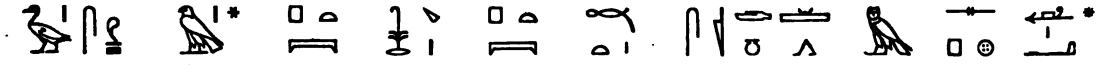


entes	nutår	uā	en	mut - f	uāti	en	åtf	entes	
She he } *is*	*god*	*one*	*of*	*mother* { *his her* }	*sole one*	*of*	*father [her],*	{ *she he* } *is*	



Ḥer mut - s åst åtf - s Åsår seś - s ḥer

Horus, mother her Isis father {*her / his*} *Osiris, follows she after ..... her*



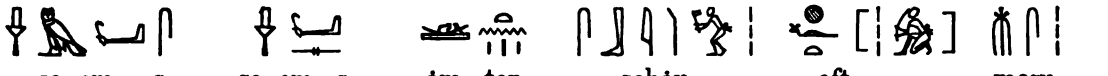
se - s Ḥer pet resu pet meḥt seketṇu em sep uā

son her [is] Horus, Heaven south, heaven north, going round in time one.



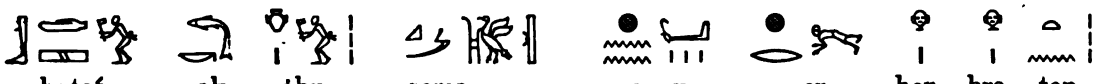
åu - ten en āṭet - s åu - ten en set'ebu-s åuten en

Ye are at slaughter her, ye are at disasters her, ye are at



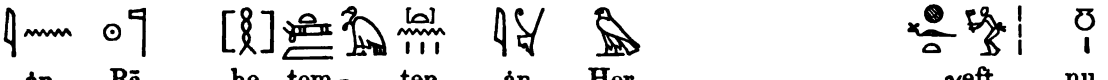
seχem - s seχem - s åm - ten sebåu χeft mesu

overcoming her, overcoming her of you, ye fiends, ye foes children of



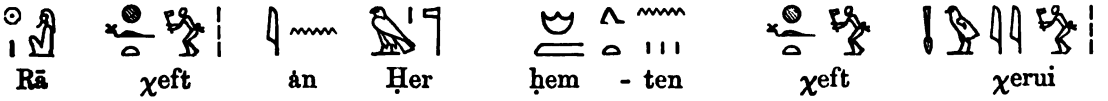
baṭeś χak åbu qema χennu χer ḥer ḥra ten

inertness, evil hearted, who have created rebellion, fall upon faces your.



ån Rā ḥe - tem - ten ån Ḥer χeft nu

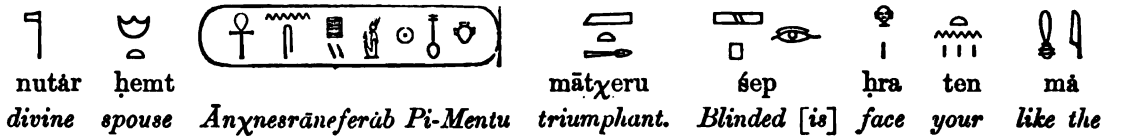
It is Rā who annihilated you, it is Horus [who has smashed] the enemies of



Rā χeft ån Ḥer ḥem - ten χeft χerui

Rā, ye foes it is Horus who has forced back you, ye foes and enemies of the

* After  and  , a space of 13 inches is left uninscribed.



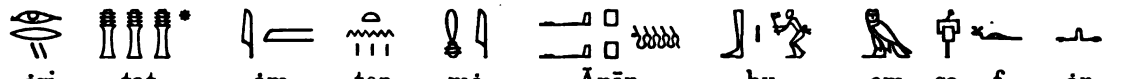
nutàr ḥemt Ānχnesrāneferàb Pi-Mentu mātχeru śep ḥra ten mà

divine spouse Ānχnesrāneferàb Pi-Mentu triumphant. Blinded [is] face your like the



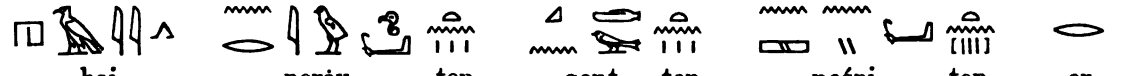
ḥra en Uḥaa ṭeb ḥenkek - ten mà Kaṭu

face of Uḥaa, cut up throats your like Katu



àri ṭaṭ àm ten mà Āpāp bu em sa - f àn

hacked in pieces are ye like Āpāp and Bu (?) behind him, not



hai neràu - ten qenṭ - ten neśni - ten er

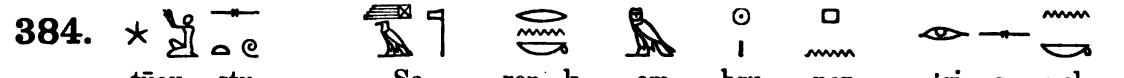
let fall terror your, rage your, destruction your upon



ḥāu ueb en nutàr ḥemt Ānχnesrāneferàb Pi-Mentu mātχeru ten

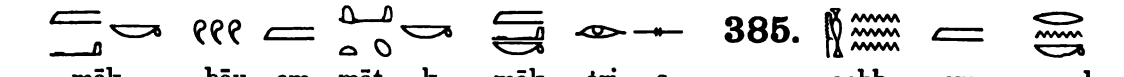
limbs any of divine spouse Ānχnesrāneferàb Pi-Mentu triumphant this.

IN PERPENDICULAR LINES AROUND THE INSIDE OF THE COFFIN.

384. 

ṭūau - stu Sa ren - k em hru pen àri - s - nek

O thou who art adored, Sa [is] name thy in day this. Makes she to thee



māk ḥāu em māt - k māk àri - s **385.** qebḥ em ren - k

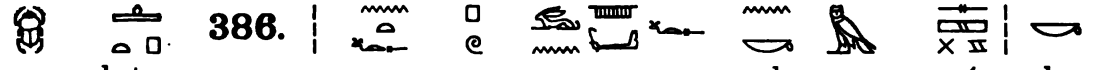
the virtue of limbs as mother thy. Verily makes she refreshment in name thy,

* ? for śat.



ȧmmā nes ḥāu - s em āṭ ut'a em at er at

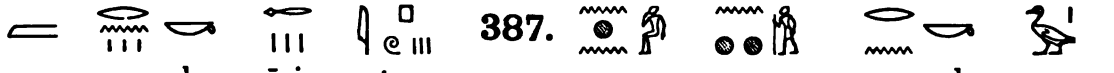
Come to her limbs her solidly, soundly, from moment to moment.



386.

χeper ḥotep nes pu un - s nek em seśa - k

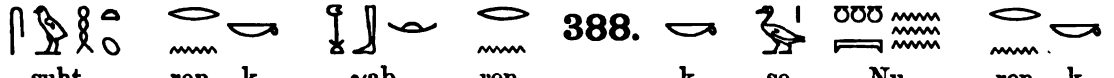
There becometh offerings. She it is opens she to thee in secret places thy



387.

em renu k āaiu ȧpu neχen neχeχ ren - k se

in names thy mighty those of Baby, Old man [is] name thy, Son of



388.

suḫt ren - k χab ren - k se Nu ren - k

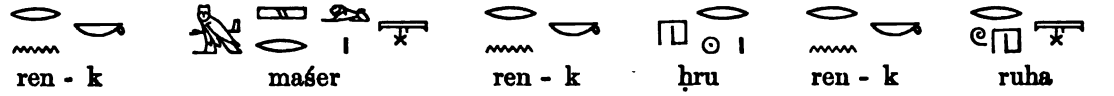
the egg [is] name thy, Crescent [is] name thy, Son of Nu [is] name thy,



389.

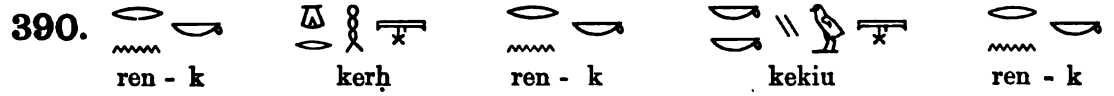
ȧri uat - f em mer - f erek āḥā ren - k χeper - ȧ

making road his as pleases he for thee. Duration [is] name thy, χeperȧ [is]



ren - k maśer ren - k ḥru ren - k ruha

name thy, Early Dawn [is] name thy, Day [is] name thy, Evening [is]



390.

ren - k kerḥ ren - k kekiu ren - k

name thy, Night [is] name thy, Darkness [is] name thy,



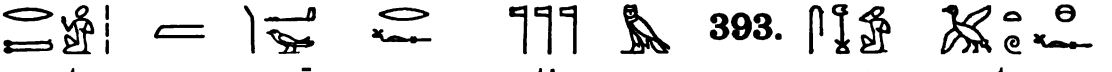
391. rer ren - k ȧāḥu ren - k ureṭ ȧb ren - k

Circumambulation [is] name thy, Moon [is] name thy, Still heart [is] name thy,



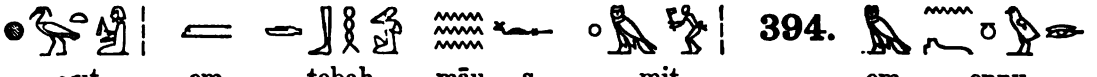
neb ṭūat ren - k ȧ χeperȧ em seχa bat - s

Lord of Ṭūat [is] name thy. O χeperȧ, be not remembered abominateth she,



ret em qa - ā er-es nutȧru em seχa paut - s

people of needy hand against her, the gods in remembrance of cycle her,



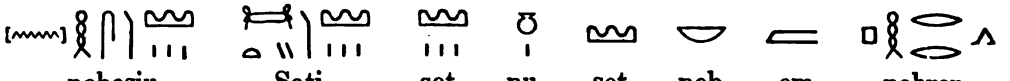
χut em ṭebaḥ māu - s mit em ennu

the spirits in prayer [for] water her, the damned in looking



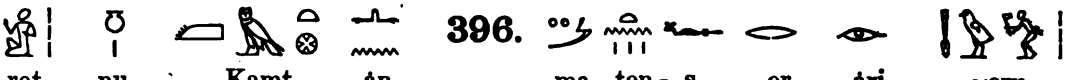
er-es ret nutȧru χut mit χeru neb Āmu

at her. Men, gods, spirits, the damned, fiends all, the Āmu,



395. neḥesiu Sati set nu set neb em peḥrer

the Blacks, the Asiatics, the countries of land every all round



ret nu Kamt ȧn

the people of Egypt, not

396. ma - ten - s er ȧri χeru

see you {him / her} for making enemies



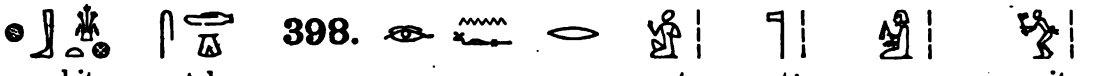
eres ma - ten - s er ertā nes àui mà **397.** Rā

against her, see ye {*him / her*} *for making to her adoration like Rā*



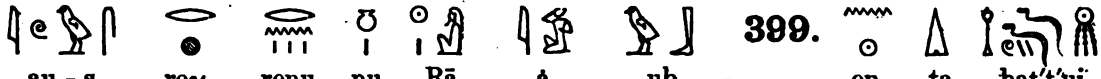
hru neb ḥer enti entes sa en āu ḥeḥ entes Ḥer em

day every because she is a person of hands a million, she [is] Horus in



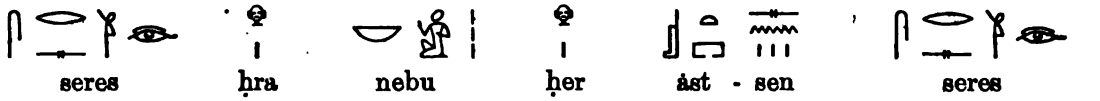
χebit seṭek - **398.** nes er ret nutàru χu mit

χebit, may look her at men, gods, spirits, damned.



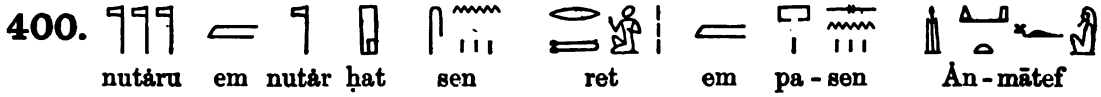
au - s reχ renu nu Rā à ub - **399.** en ṭa ḥat't'ui

She knows the names of Rā. O rising one giving light,



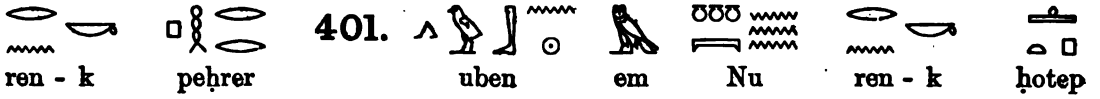
seres ḥra nebu ḥer àst - sen seres

causing to wake up faces all upon seat their, making to wake up



400. nutàru em nutàr ḥat sen ret em pa - sen Àn - mātef

the gods in temples their and men in houses their, Àn-mātef [is]



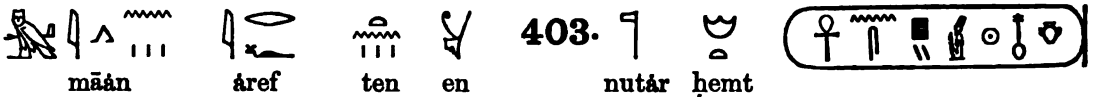
ren - k peḥrer **401.** uben em Nu ren - k ḥotep

name thy. Hastening rising in heaven [is] name thy, Resting



ṭūat ren - k ka ámi **402.** at uru ren - k

in ṭūat [is] name thy, Bull in the moment, Great one [is] name thy.



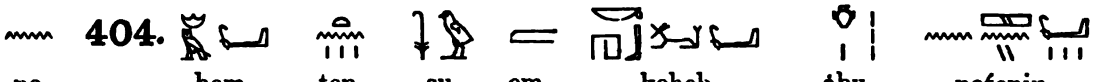
māán áref ten en **403.** nutár ḥemt

Come therefore ye to the divine spouse Ānχnesrāneferāb Pi-Mentu



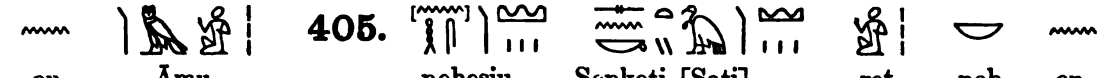
mātχeru nutáru em kerḥ em hru em ennu neb

triumphant, O gods by night and by day, at instant every,



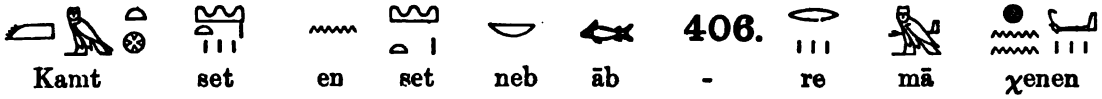
ne - ḥem ten su em keheb ábu neśeniu **404.**

defend ye her from the assault, the {hearts / councils} disastrous



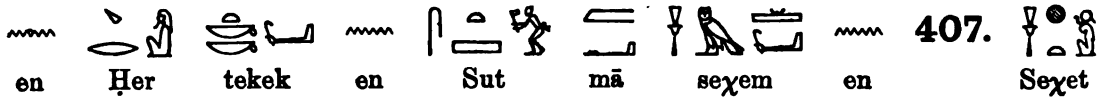
en Āmu neḥesiu Senketi [Sati] ret neb en **405.**

of the Āmu, of the Blacks, of the Asiatics, and people all of



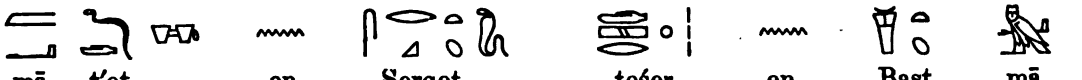
Kamt set en set neb āb - re mā χenen **406.**

Egypt, and of the countries of land every et cetera, *from the disasters*



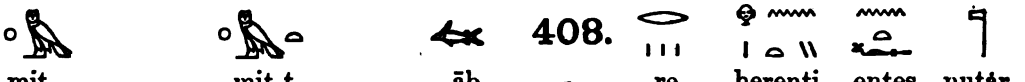
en Ḥer tekek en Sut mā seχem en Seχet **407.**

of Horus inflicted by Sut, from the mastery of Seχet,



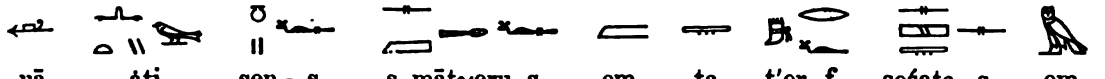
mā - t'eṭ en Serqet teśer en Bast mā

[*from*] *the oppression of Serket* [*from*] *the blood of Bast, from the*



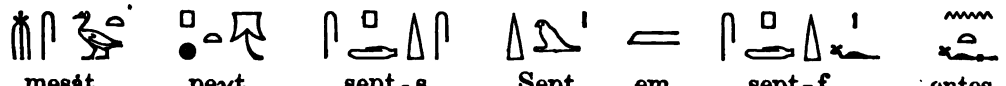
mit mit-t āb - re ḥerenti entes nutår

damned (*male*) *and the damned* (*female*) et cetera *because she* [*is*] *god*



uā åti sen - s s-mātχeru-s em ta t'er-f seśata-s em

one without second {*his / her*} *triumphant* [*is*] *she upon earth all of it, covering herself like*



mesåt peχt seṭ - s Seṭ em seṭ - f entes

the Mesat bird the Mangler. Provided her has Seṭ with provision his. She [*is*]



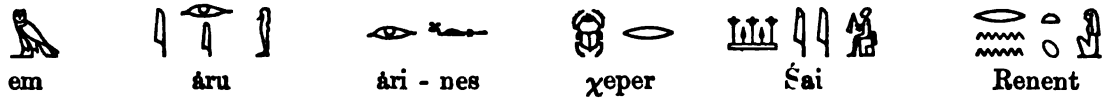
Ḥer Śeṭet ḥer enti entes Tahuti åri āpreṭ en

Horus Śeṭet, because she [*is*] *Thoth making prescriptions for the*



nutåru ḥer aḥt Seχet - Åaru ån seśesaut

gods over the fields of Seχet Åaru, not deprived



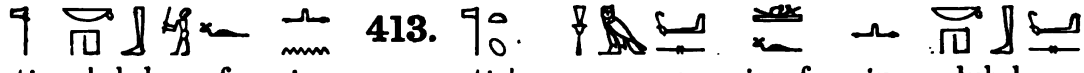
em åru åri - nes χeper Śai Renent

of the attributes, which has made he for her become, viz., Destiny and Fortune

412. 

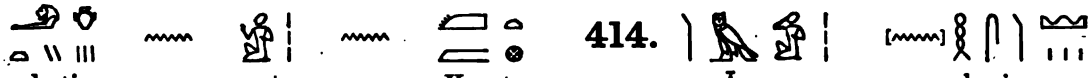
em ȧri nes ȧn qemḥu -tu mat śat -ten ȧn

by what he did for her. Let not see an eye writing this, let not



nutȧr kahab - f ȧn nutȧrt seχem - s ȧm - f ȧn kehab - s

a god hit upon, let not a goddess master her through it, let not hit upon



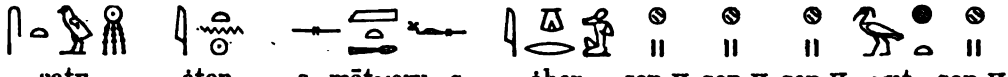
ḥati en ret en Kamt Āmu neḥesiu

the hearts of the people of Egypt, or the Āmu, or the Blacks,



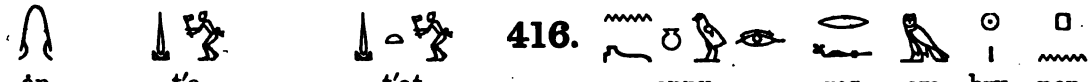
Sati er ȧri χeriu res ḥer ȧri nes

or the Asiatics, in order to make hostilities against her with reference to what does she.

415. 

satu ȧten s - mātχeru - s ȧker sep II sep II sep II χut sep II

The rays of the disk make triumphant her silently, bis, bis, bis, glorious, bis.



ȧn t'a t'at ennu res em ḥru pen

Let not demons (male) or demons (female) look at her on day this,



entes ȧm ȧten - f ȧu ȧri nes baiu śefit em

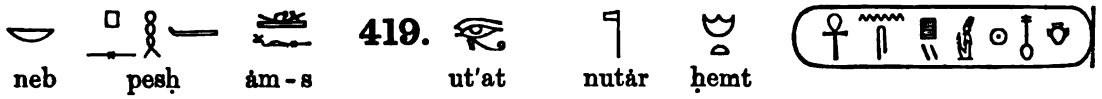
she [is] in disk his, there is made to her a wonder exceeding in the



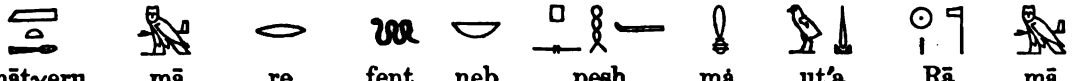
ḥra tememu entes ṭa erśȧ er uȧ senṭ
face of mortals. She [is] causing delight to the going away of terror.

418. 

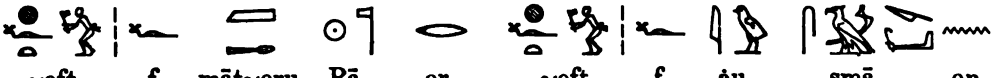
entes sȧp āa ȧm sesu ȧn teken re fent
She [is] the examiner great in Sesu, Let not enter the mouth of {*serpent worm*



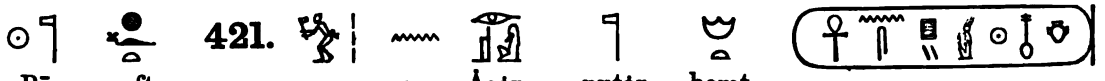
neb pesḥ ȧm-s **419.** ut'at nutȧr ḥemt
any biting into her, protected [is] the divine spouse Ānχnesrāneferȧb Pi-Mentu



mātχeru mā re fent neb pesḥ mȧ ut'a Rā mā
triumphant from the mouth of worm every biting just as is protected Rā from

420. 

χeft-f mātχeru Rā er χeft-f ȧu smā en
enemies his. Triumphs Rā against enemies his, slaughters



Rā χeft **421.** en Ȧsȧr nutȧr ḥemt
Rā the enemies of Osiris the divine spouse Ānχnesrāneferȧb Pi-Mentu



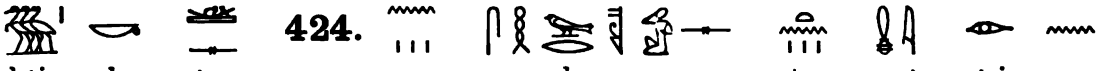
mātχeru mȧ smā-nef Nekȧ **422.** χefte-f ī
triumphant just as slaughters he Neka the serpent enemy his, coming



eref em χerui t'eṭ ȧn māt - f ahat
against him with enmity. Said by mother his the cow

423. 

sḥur - set em re - k t'esek ȧχ χeper
addressing them from mouth thy own. O may become



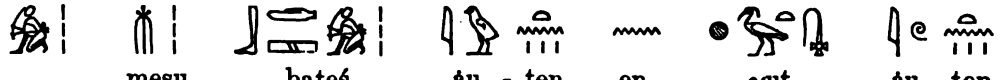
bȧiu - k ȧms - en seḥur - s ten mȧ ȧri en
will thy among them. Addresses she you just as does



Rā er χeft - f hi sep II Āpāp χeft neb
Rā adversaries his. Oh, bis Apophis and enemies all



en Ȧsȧr nutȧr ḥemt mātχeru χeft χeft
of Osiris the divine spouse Ānχnesrāneferȧb Pi-Mentu triumphant, enemy

426. 

mesu baṭeś ȧu - ten en χut ȧu - ten
and adversaries, children of inertness, {be / go} ye to the flame, go ye



en set ȧu - ten
to the fire, go ye

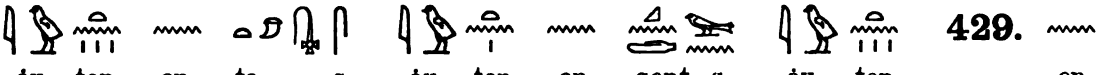
427.

en mat Ḥer ȧu - s er ten
to the eye of Horus, is she to you,



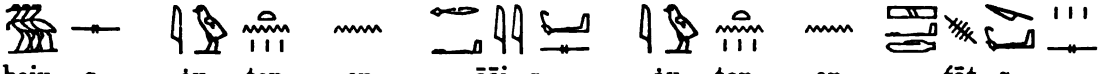
åmi - s ten neśen - s er ten åu - ten **428.** en åmi - s

devours she you, disastrous is she to you, go ye to blazes her,



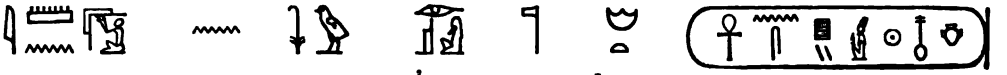
åu - ten en ta - s åu - ten en qenṭ - s åu - ten **429.** en

go ye to burning her, go ye to wrath her, go ye to



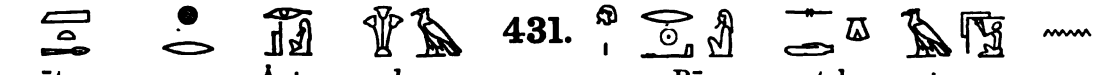
baiu - s åu - ten en āāi - s åu - ten en śāṭ - s

will her, go ye to might her, go ye to slaughters her.

430. 

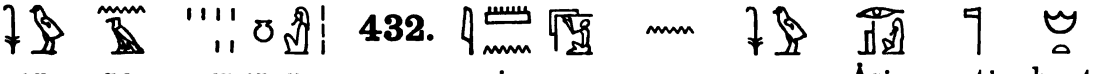
åmen en su Åsår nutår ḥemt

Be there concealment for her the Osiris, divine spouse Ānχnesrāneferåb Pi-Mentu



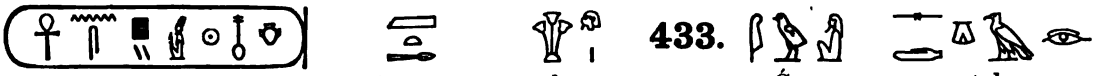
mātχeru χer Åsår ḥa **431.** Rā seṭeḳa åmen en

triumphant near Osiris behind Rā, let provide hiding for



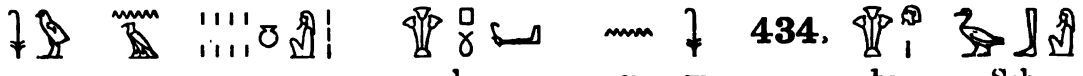
su na χemennu **432.** åmen en su Åsår nutår ḥemt

her the Eight, be there concealment for her the Osiris, divine spouse



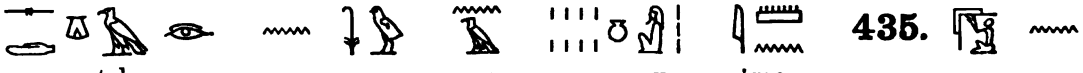
mātχeru ḥa **433.** Śu seṭeḳa

Ānχnesrāneferåb Pi-Mentu triumphant behind Shu, let provide hiding



su na χemennu ḥap en su **434.** ḥa Seb

[for] her the Eight, let there be concealment for her behind Seb,



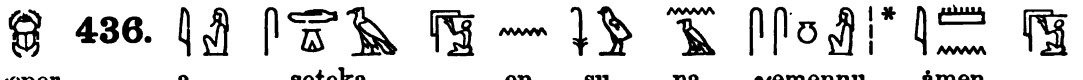
seṭeḳa en su na χemennu ȧmen **435.** en

let provide hiding for her the Eight, may there be hiding for



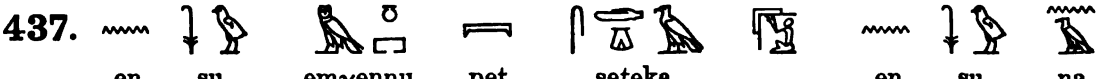
su Ȧsȧr nutȧr ḥemt mātχeru ḥa

her the Osiris the divine spouse Ānχnesrāneferab Pi-Mentu triumphant behind



436. χeper - a seṭeḳa en su na χemennu ȧmen

χeperȧ, let provide hiding for her the Eight, let there be hiding



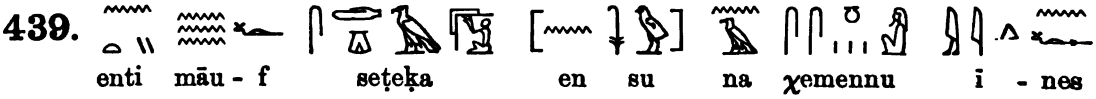
437. en su emχennu pet seṭeḳa en su na

for her within heaven, let provide concealment for her the



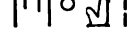
438. χemennu āq nes em Nu reχ nes hai

Eight, let enter her into Nu, let know her the falling



439. enti māu - f seṭeḳa en su na χemennu ī - nes

of water his, let provide hiding for her the Eight. Enters she

* For 

440. 

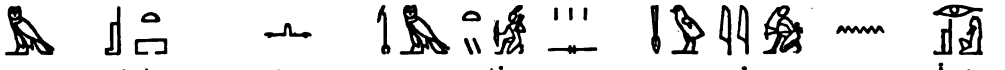
em ȧst er ȧst ȧn ennu eres ȧn qemaḥu - s

from place to place, not let look upon her, not let see her

441. 

māa nebu ȧn nutȧr qemḥu - f ȧst - s ennu - s

eye any, let not a god see it place her [or] touch her

442. 

em ȧst ȧn samti · χerui en Ȧsȧr

in place [her], not let be shooters of her the enemies of Osiris

443. 

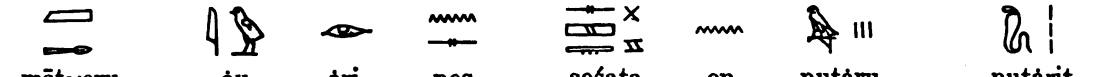
nutȧr ḥemt mātχeru χeft nu Rā

the divine spouse Ānχnesrāneferȧb Pi-Mentu triumphant, the enemies of Rā,



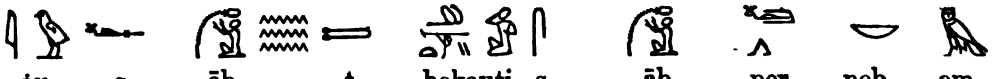
sebȧu nu Un - nefer ȧr nutȧr ḥemt

the foes of Un-nefer. As for the divine spouse Ānχnesrāneferȧb Pi-Mentu



mātχeru ȧu ȧri nes seśata en nutȧru nutȧrit

triumphant, may be done for her the mysteries of the gods and goddesses:

445. 

ȧu - s āb - t ḥekauti - s āb per neb em

she is purified, might her [is] pure coming forth all from



re - s āb **446.** em àri sa - s er senehep

mouth her pure, *does virtue she to the coming forth of*



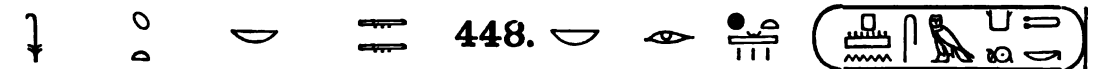
śesu - s àri - s sa ḥer urṭ àb **447.** ḥer

servants her, *does she virtue for the purpose of resting the heart,* *for the purpose of*



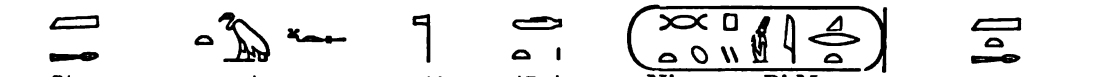
sḥap māt - s Àsàr nutàr ḥemt mātχeru

concealing *place her,* *the Osiris divine spouse* *Ānχnesrāneferàb Pi-Mentu triumphant,*



suten set neb taiu **448.** neb àri χet

royal daughter of the lord of {*the two earths,*} *the lord making things* *Psammetichus Menkarā*



mātχeru mut - s nutàr ṭūat Nitàqert Pi-Mentu mātχeru

triumphant, *mother her was* *nutàr* *ṭūat* *Nitocris* *triumphant*



χer Àsàr **449.** àri - s suten ḥemt urt Taχauāt

in presence of *Osiris,* *made her the royal spouse, great one* *Taχauāt.*



entes Ḥer entes àāḥ entes **450.** entes pu àpti

She is Horus, *she is* *the Moon,* *she is Thoth,* *she is* *a messenger*



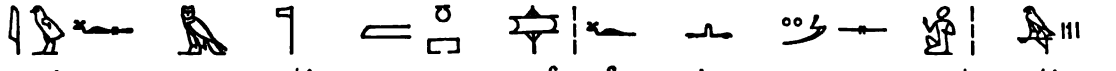
en śu ån ha ṭu **451.** neb nef neb ṭu

of Shu, let not fall evil any, wind any bad



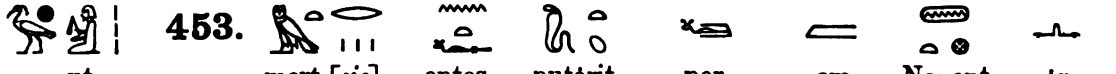
ḥer-s ī em resu em meḥt em Åmenti em **452.** Åbṭu

upon her, coming from the south, from the north, from the west, from the east.



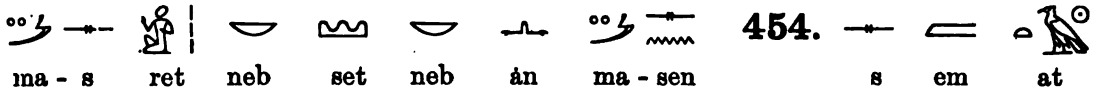
åus em nutår emχennu nefu - f ån ma - s ret nutåru

She is like a god within winds his, let not see her men, gods,



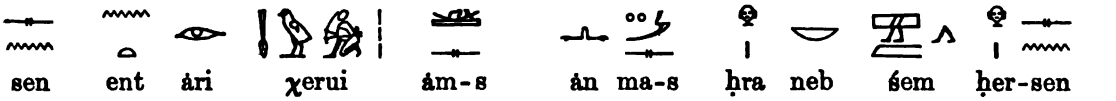
χut mert [*sic*] entes nutårit per em Neχent ån

spirits, the damned. She is a goddess coming forth from Neχent, let not



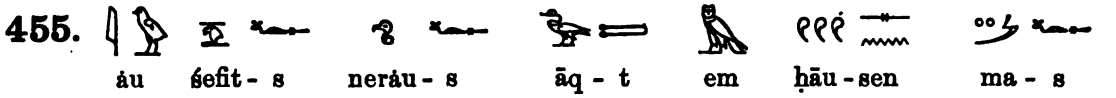
ma - s ret neb set neb ån ma - sen **454.** s em at

see her men any, land any, let not see them her in moment



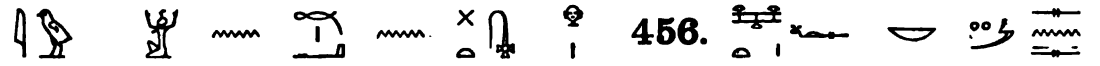
sen ent åri χerui åm-s ån ma-s ḥra neb śem ḥer-sen

their for making hostility against her. Let not see her face any coming against them.



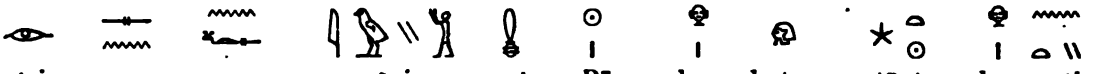
455. åu śefit - s neråu - s āq - t em ḥāu - sen ma - s

Is fear of her, and terror her entering into limbs their seeing her.



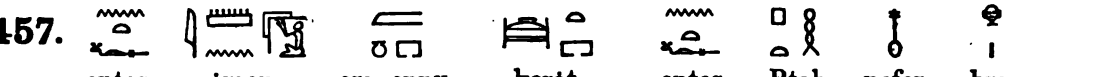
ȧu ḥeḥ en meḥā en set ḥer **456.** uat-s neb ma-sen-s

There are millions of cubits of flame upon path her every: {when see they her}



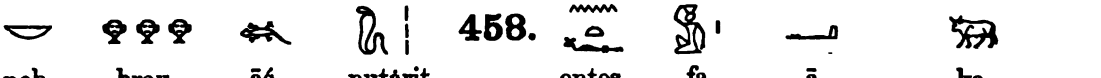
ȧri-sen nes ȧui mȧ Rā ḥer ḥotep ṭūat ḥer enti

make they for her adorations like the sun at every dawn because



457. entes ȧmen emχennu kerȧt entes Ptaḥ nefer ḥra

she is concealed within the sarcophagus. She is Ptah of the beautiful face



neb ḥrau āś nutȧrit **458.** entes fa ā ka

lord of faces numerous and mighty. She is {bearing lifting} the arm of the bull of [the]



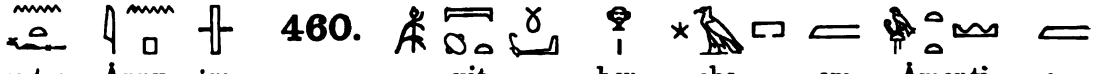
mut mer-s entes Ptaḥ Sekar emχennu kerȧt

mother loving her. She is Ptah-Socharis within the sarcophagus.



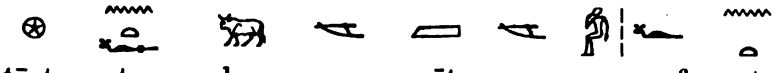
459. entes ȧmen emχennu Ḥet bennu em resenet meḥenet

She is concealed within the {house of the bennu} in the south chapel and north chapel.



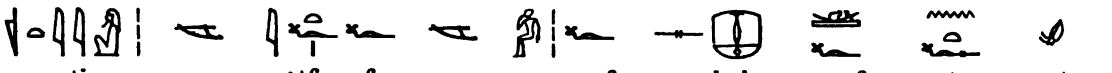
entes Ȧnpu ȧm **460.** uiṭ ḥer sba em Ȧmenti em

She is Anubis at the mummy chest, at the door in Ȧmenti in the



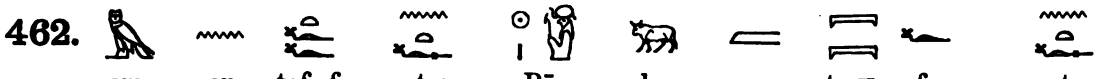
ṭūat entes ka mer māt mer neχenu-f ent **461.** - es śes

ṭūat. She is the bull loving law, loving children his. She is following



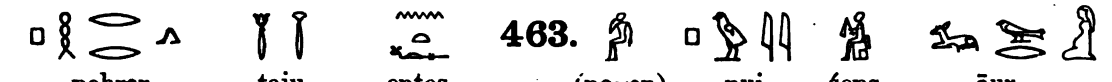
qetiu mer àtf - f mer neχenu-f s - ḥeb àm-f entes sot-

the qetiu *loving father his, loving children his, making feast in it. She is listening*



462. em en tef-f entes Rā ka em pet II - f entes

to father his, she is Rā the bull in two heavens his. She is



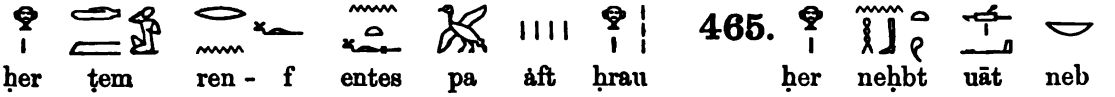
peḥrer taiu entes **463.** (neχen) pui śeps āur

the strider of the two earths. She is baby that splendid conceived



em sef mes en pa hru śāṭ **464.** ṭepu en χeft - f

yesterday, born to-day, cutting off the heads of enemies his,



ḥer ṭem ren - f entes pa àft ḥrau **465.** ḥer neḥbt uāt neb

uttering name his. She is the four faces over neck one, lord



nebat er χeft - f entes nefu en àm re - f entes

of flame against enemies his. She is the breath which is in mouth his, she is

466. 

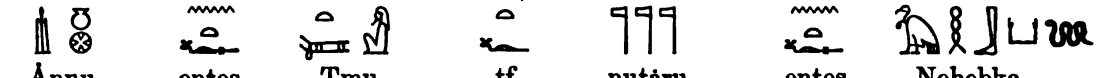
ūa bennu śeta [neχenu] ḥer ḥetep tra ḥat' em ḥat bennu

great the bennu, secreting children upon the willow white in the house of the bennu



em ḥat ur ur ȧm Ȧnnu **467.** entes ȧten ur am

in the house of the giant great in Heliopolis. She is the disk great one in



Ȧnnu entes Tmu tf nutȧru entes Neḥebka

Heliopolis. She is Tmu the father of the gods. She is Neḥebka

468. 

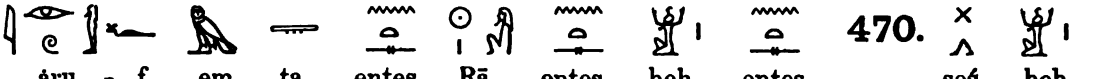
χent ḥat āa seṭ seḥen ȧn reχtu ren-f entes

dwelling in the palace great, wide of command, not known [is] name his. She is



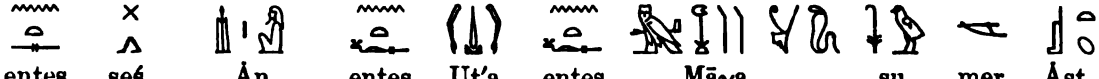
Tmu χeper ȧru em Ptaḥ entes Ptaḥ ari

Tmu creator of attributes as Ptah. She is Ptah maker of



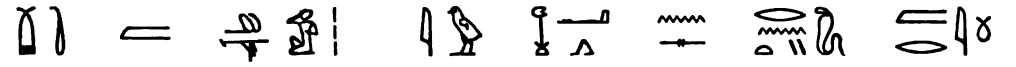
ȧru - f em ta entes Rā entes ḥeḥ entes seś ḥeḥ

attributes his upon earth. She is Ra, she is millions, she is passing millions,



entes seś Ȧn entes Ut'a entes Māχa su mer Ȧst

she is passing multitude. She is Ut'a. She is the urœus goddess, her whom loves Isis,

471. 

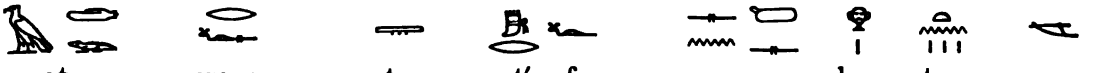
āperta em ḥekauti ȧu χā nes Renti merȧ

provided with magical charms. Has yielded to her Renati, wrapped up



ḥra-s em aṭ eres Ḥanebu em

is face her from [doing] injury to her the Ḥanebu from



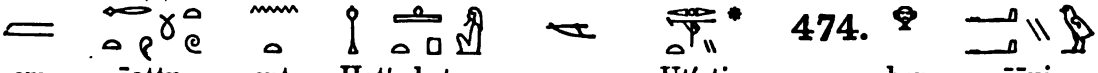
aṭ ere-s ta t'eref sen-s ḥer ten mer

[doing] injury to her the earth all of it. Passes she by you loving



men en- tes septṭ septṭ em septṭ-f śes-s

a duck (?) She is provided by Septṭ with provisions his, bandages her



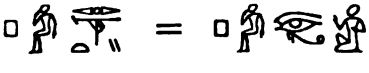
em āattu ent Ḥat'-ḥetep mer Ut'ati ḥer āāui

are of the manufacture of Ḥat'-ḥetep which hath tied Ut'ati on both sides of



Tait ḥer enti entes ȧmen emχennu ḥat ȧmen

Tait, because she is hiding within the palace. There is concealment

* Mr. Renouf has shown me a papyrus where the proper name  *Pa-se-ut'at.* Hence my reading.

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nes ḥap nes em rā en Åmam åri em mesat

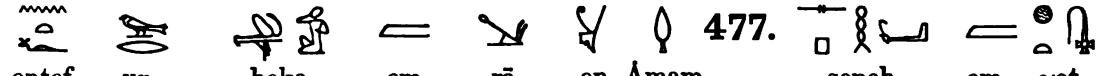
for her, there is hiding for her in the storehouse of {*Åmam or Nehat,*} *made like the Mesat bird*



476.

peχt pi sepṭ em ḥer en ret ḥerenti

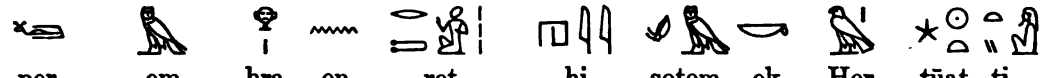
the mangler flying, provided with face of men because



477.

entef ur ḥeka em rā en Åmam sepeḥ em χet

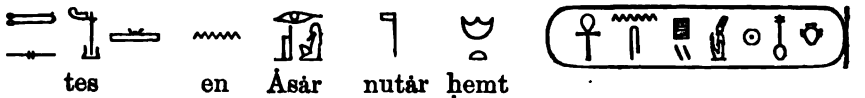
{*she he*} *is mighty of enchantment in the storehouse of* {*Åmam or Nehat,*} *doing violence with flame*



per em ḥra en ret hi sotem - ek Ḥer ṭūat - ti

coming forth from the face of men. Hail listenest thou O Horus of the Dawn!

IN FRONT OF THE FIGURE OF ATHOR INSIDE THE COFFIN ON THE BOTTOM.

478. 

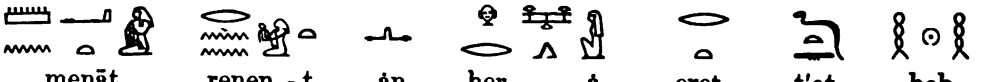
tes en Åsår nutår ḥemt mātχeru

Rise up Osiris divine spouse Ānχnesrāneferàb Pi-Mentu triumphant.



nuk mut t pet unnå em sa - t nuk aut

I am mother thy Heaven, exist I for protection thy, I am Aut,



menāt renen - t ån ḥer - å eret t'et ḥeḥ

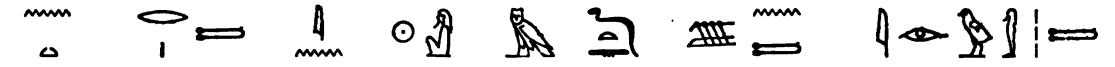
nurse thy, dandler thy, not removed am I from thee for ever and ever.

BEHIND THE FIGURE OF ATHOR INSIDE THE COFFIN ON THE BOTTOM.

479. 

Ha Åsår nutår ḥemt mātχeru ertā

Hail Osiris divine spouse Ānχnesrāneferàb Pi-Mentu triumphant. Has been given



net re - t ån Rā em t'et seśep - net åru - t

to thee mouth thy by Rā for ever, received hast thou attributes thy



nutår āa χer nutåru

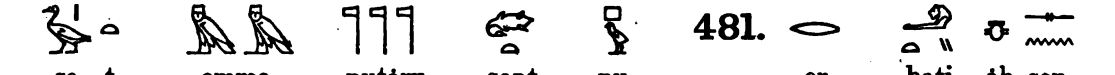
god great in presence of the gods.

INSIDE THE COFFIN AT THE FOOT OF THE FIGURE OF ATHOR, ON THE BOTTOM.

480. 

hi Åsår nutår ḥemt mātχeru āḥā

Hail Osiris divine spouse Ānχnesrāneferàb Pi-Mentu triumphant. Stands



se - t emma nutåru senṭ pu **481.** er ḥati åb-sen

daughter thy among the gods, terror thy is above heart their,



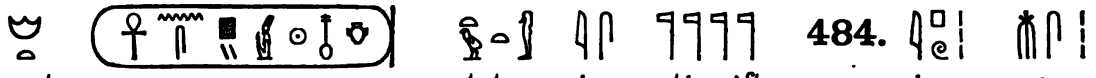
ānχ ren - t ḥer ḥetep ta neχeχ ren - t ḥer - ḥotep ta ån

lives name thy upon the earth, endureth name thy upon the earth, not



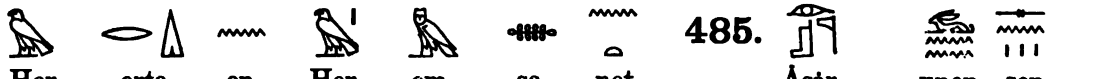
sek - et ân ḥetem - t en t'et t'e ta **483.** Hi Âsâr nutâr

decayest thou, not lessenest thou for ever. *Hail Osiris divine*



ḥemt tut âs nutâru âftu **484.** âpu mesu

spouse Ānχnesrāneferàb Pi-Mentu! For behold the four gods *those born of*



Ḥer erṭa en Ḥer em sa net **485.** Âsâr unen - sen

Horus, placed hath Horus as protection to thee *Osiris, that they may be*



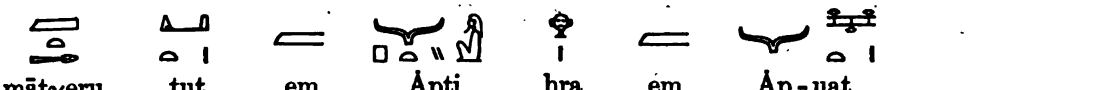
net emχet - t ân sen - t **486.** χet neb nefert em

to thee after thee, bring they to thee things all good as



mātχeru er Âsâr nutâr ḥemt nutâr ṭūat **487.**

triumphs Osiris divine spouse nutâr ṭūat *Ānχnesrāneferàb Pi-Mentu*



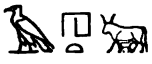
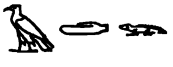
mātχeru ṭut em Âpti ḥra em Âp - uat

triumphant, given as Âpti, the face as Âp-uat.

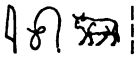
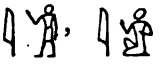
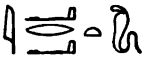
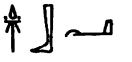
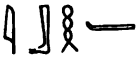
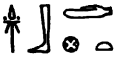
VOCABULARY.

VOCABULARY.

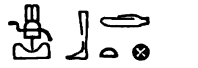
 A.

	*aut*	a goddess.		*amam*	flame.
	*ahat*	cow.		*at*	moment.
	*atf*	the *atf* crown.		*aṭ*	crocodile, injury.

 Á.

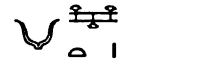
	*á*	I, me, my.		*áūa*	oxen.
	*á*	O!		*áuu*	light.
	*áārāt*	uræus.		*áuf*	limbs.
	*áāḥ*	moon.		*Áuqert*	*see* Brugsch, Dict. Géog., p. 75.
	*áaui*	acclamation.		*áb, ábt*	heart, thought, imagination.
	*áaṭ*	dew.		*áb*	right hand.
	*áa-t'a-mutet* (*see* p. xvii).			*ábu*	executioners.
	*aiu*	praise, acclamation.		*áber*	perfume.
	*au*	(auxiliary verb).		*ábḥ*	tooth.
	*aut*	thou art.		*ábti*	eastern.
	*áua*	perhaps for 		*Ábṭu*	Abydos.

 *ȧboṭ* month.

 *Ábṭu* Abydos.

 *ȧp* to be esteemed.

 *ȧpu* these.

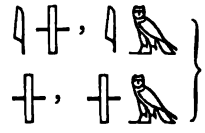
 *Ap-uat* {opener of the road, a name of Anubis.

 *Ápti* Ápti.

 *ȧpti* {led, guided, a messenger.

 *ȧpṭu* ducks.

 *ȧftu* four.

 *ȧm* {in, among, over, upon, with.

 *ȧmu* those who are in.

 *ȧmi* those who are in.

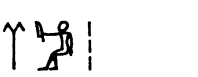
 *ȧm* in, among, with.

 *ȧmmā*

 *ȧmmā* } to allow, to let.

 *ȧmi* to devour.

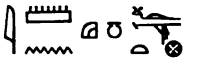
 *ȧm* {in, by, through, there, with.

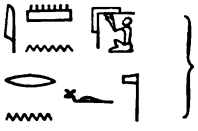
 *ȧmu* {inhabitants, "those who are in."

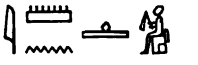
 *ȧmi* fire region.

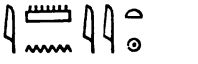
 *ȧmam* Amam (or Nehat).

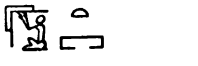
 *Ámen* the god Amen.

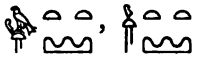
 *Ámen-ȧpt-nu-*... (*see* p. xx).

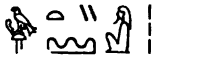
 *Ámen-ren-ef* {"the concealer of his name."

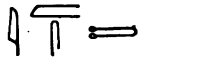
 *Ámen-ḥotep* } A royal scribe.

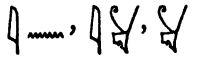
 *ȧmenit* perpetuity.

 *ȧment* hidden place.

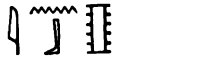
 *Ámenti* the West.

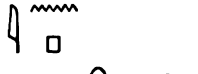
 *Ámentiu* {inhabitants of Amenti.

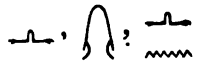
 *Ámset* {a genius of Amenti.

 *ȧn* by, with, to say.

 *ȧnu* to.

 *ȧneb* wall.

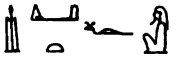
 *Ánpu* Anubis.

 *ȧn* not.

 *ȧn* to bring.

 *Ánnu* Heliopolis.

 *Ánnu resu* Hermonthis.

 *Án-mātef* a god.

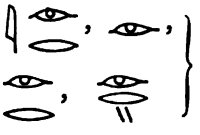
 *ȧner* stone.

 *ȧnet* {to pay homage, to greet.

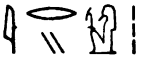
 *ȧru* form, attribute.

 *ȧru* forms, attributes.

 *ȧr* as for, if, to.

 *ȧri* {to make, to work, to do.

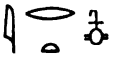
 *ȧrt* {to make, to work, to do.

 *ȧri* which.

 *ȧrp* wine.

 *ȧref* therefore.

 *ȧrere* milk.

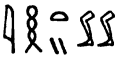
 *ȧrt* milk.

 *ȧrt* thou, to thee.

 *ȧhi.* hail!

 *ȧḥu* cows.

 *ȧḥu* oxen.

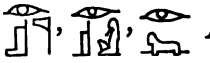
 *aḥeti* thighs.

 *ȧχ* Oh!

 *ȧs* {then, lo, them, behold.

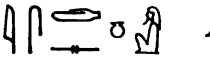
 *ȧs* quickly.

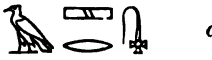
 *ȧsf* wrong, iniquity.

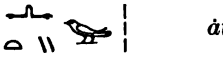
 *Ásȧr* Osiris.

 *Ást* Isis.

 *ȧst* seat, throne, place.

 *Áṣṭes* a god.

 *ȧśer* to burn.

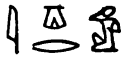
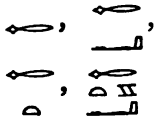
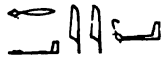
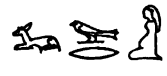
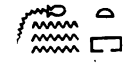
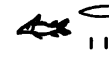
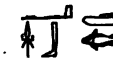
 *ȧti* without, not.

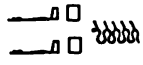
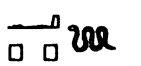
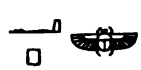
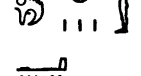
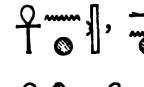
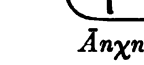
 *ȧtf* father.

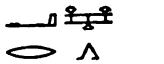
 *ȧten* disk.

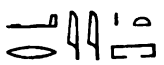
 *ȧt-nef* {destitute, lit. "nothing to him."

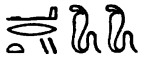
Ā

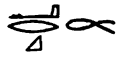
	*àqer*	to be silent.
	*àqer*	strong.
	*āa*	doors.
	*āa*	hands.
	*āāiu*	hands, sides.
	*āa*	{great, strong, mighty.
	*āāi*	might.
	*āat*	stone.
	*āattu*	manufacture.
	*āu*	{to be expanded, dilated.
	*āur*	conceived.
	*āb*	horn, attack.
	*āb*	pure.
	*ābt*	{place of purification.
	*ābt*	Elephantine.
	*ābu*	artists, workmen.
	*ābre*	et cetera.
	*ābṭu*	the ābṭu fish.

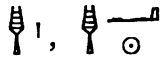
	*Āpāp*	Apophis.
	*Āpāp*	Apophis.
	*āp*	to fly.
	*āper*	{to be provided with.
	*āpreṭ*	prescription.
	*āfṭ*	sarcophagus.
	.....	(line 48).
	*Āmu*	Asiatics.
	*āmaχu*	the happy dead.
	*ān*	to return.
	*ānχ*	to live, life.
	*ānχu*	mankind.
	*ānχu*	living creatures.
 *Ānχnesrāneferāb*  *Ānχnesrāneferāb Pi-Mentu*		Queen of Amāsis II.

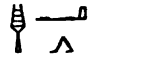
 *ār* {to bring, to approach.

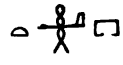
 *ārit* {gates, battlement, landing stage.

 *ārti* uræi.

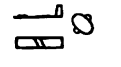
 *ārq* to be complete.

 *āḥā* duration of life.

 *āḥā* to stand.
Used also as an auxiliary verb.

 *āḥet* dwelling place.

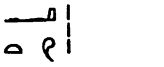
 *āχem* to quench.

 *āś* corruption.

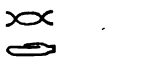
 *āś* numerous.

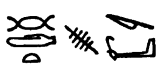
 *āśt* quantities.

 *āt* house.

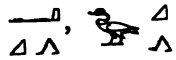
 *ātu* limbs.

 *āṭ* {to be restricted, bound.

 *āṭ* to be firm, solid.

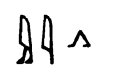
 *āṭet* slaughter.

 *āt'a* robber.

 *āq* to enter.

 *āqu* cakes.

 I.

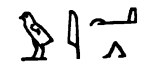
 *ī* to come, to go.

 *I-em-ḥotep*, Imouthis.

 *iu* to come.

 *Iusāset* (line 257).

 U.

 *uȧ* to depart.

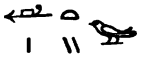
 *uȧ* I, me, my.

 *uȧa* boat.

 *uȧa* boat.

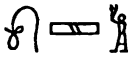
* The coffin has  , but  appears to have been added by mistake.

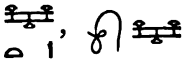
 *uā* one.

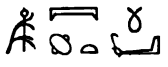
 *uāti* only one.

 *uaḥ* to offer.

 *Uast* {Thebes, a region in Amenti.

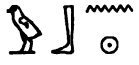
 *uaś* to adore.

 *uat* way, road.

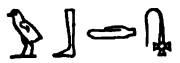
 *uiṭ* mummy chest.

 *uat'* green cloth.

 *uat'* "green one," *i.e.*, the goddess of the Dawn.

 *uben* to shine, rise.

 *ubeχ* bright, brilliant.

 *ubṭ* burning fire.

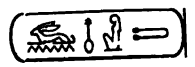
 *uut* {to order, to command.

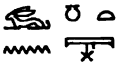
 *ut* order, command.

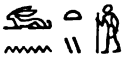
 *un* to open.

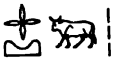
 *un* to be.

 *Un-nefer* {"Good Being," a name of Osiris.

 *Un-nefert* {"Good Being," a name of Osiris.

 *unnut* hour.

 *unti* piercer.

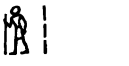
 *untu* calves.

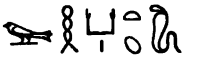
 *ur* very great, much.

 great, strong.

 *uru* great (plural).

 *ur* great one, giant.

 *uru* great ones.

 *Ur-ḥekat* a goddess.

 *urṭ* to rest.

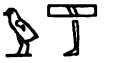
 *Uḥa* A demon.

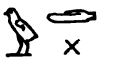
 *usr* powerful, strong.

 *usr* powerful.

 *usriu* powerful ones.

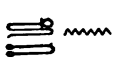
 *usexṭ* hall.

 *uśeb* to answer.

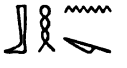
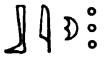
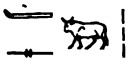
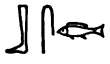
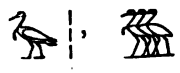
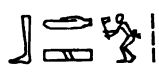
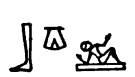
 *uṭ* to shoot.

 *uṭ* to go away.

 *uṭen* offering.

	*uṭen*	oblation, offering.		*ut'a*	storehouses.
	*Ut'a*	Ut'a.		*ut'at*	to protect.
	*ut'a*	to be sound, healthy.		*Ut'ati*	

 B.

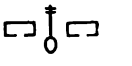
	*bȧ*	garlands.		*baḥen*	to destroy.
	*bȧ*	steel.		*baḥes*	heifers.
	*bȧ*	steel, the firmament.		*bes*	to flow.
	*ba*	soul.		*bes*	to rise.
				*Bast*	a goddess.
	*baiu*	souls, will.		*bātu*	to abominate.
	*bȧiu*	a wonder.			
	*bu*	place.		*baṭeś*	feeble ones.
	*Bu*	a demon.		*beqa*	to be exhausted, prostrate.
	*bu nefer*	prosperity; lit. "good place."		*bȧk*	hawk.
	*bennu*	the *bennu*.		*bak*	workmanship.
	*bener*	palm.		*baku*	labours.
	*bener*	sweet, pleasant.		*Bekt*	Egypt.
	*baḥ*	to inundate.			

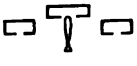
P.

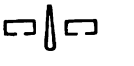
 *pa* the

 *pa* house.

 *pau* houses.

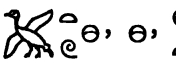
 *pau nefer* {double place of blessing.

 *pau ḥeu* priestly houses.

 *pau t'eṭtu* {double house of speech.

 *pau* birds.

 *paut* good.

 *paut* cycle.

 *paut ta* creation.

 *pai* to fly, to go.

 *Pi-mentu* {the follower of Mentu.

 *pu* to be.

 *pui* that.

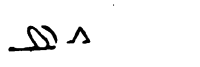
 *Punt* Arabia.

 *pu-tra* What then?

 *pen* this.

 *per* to come forth.

 *per-χeru* sepulchral meals.

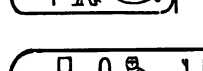
 *peḥ* {to extend, to walk.

 *peḥrer* {strider, circuit, to hasten.

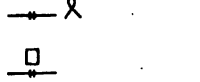
 *peχt* tearer, mangler.

 *peχt* tearer, mangler.

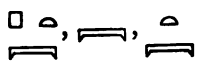
 *Psamtek* Psammetichus.

 Psammetichus Menkarā.

 *pesḥ* to thrust, to bite.

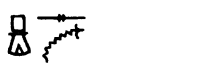
 *pesṭ* backbone.

 *peś* to extend.

 *pet* heaven.

 *peṭ* {to be extended, to stretch.

 *Ptaḥ* Ptah.

 *pekas* to drive back.

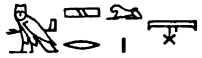
F.

	f	him, he, it, his.
	f	he, it.
	fa	burden, to carry.
	fent	nose.
	fent	worm.

M.

	em	in, as, like, of, from, at, not, upon, according to, in the capacity of, among, with, by.
	em baḳ	before, in front of.
	em peḥrer	round about.
	em rerut	around.
	em ḥat	in front of.
	em χennu	within.
	emχet	after.
	em-sa	behind.
	em ṭeben	around.
	māu	water.
	mȧ	like, as.
	mȧhaȧ	to lament.
	matet	copy, likeness.
	mȧti-aru	likewise.
	mā qetnuf	likewise.
	ma	to be renewed.
	ma	to see, to look.
	mā	to bring, to carry.
	māȧ	to come.
	mā	from, come.
	māk	come.
	mak	grant.
	māfka	emerald.
	māa nebu	every eye, everybody.
	mat	eye.
	maui	eyes.

 *māhu* peoples.

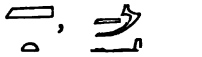
 *maśer* dawn, twilight.

 *māt* rays.

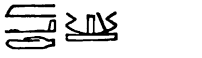
 *māt* with thee.

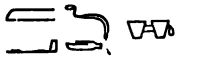
 *māt* place, tomb.

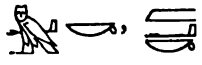
 *māt* mother.

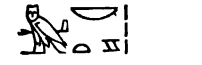
 *māt* law.

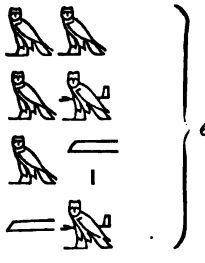
 *māt-χeru* {one whose word is law.

 *māṭ* cabin, boat.

 *māt'et* oppression.

 *māk* virtue, protection.

 *māket* virtues.

 *emmā* {in the midst, among.

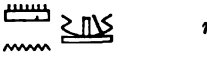
 *màn* daily.

 *men* to be established?

 *men* perpetuity.

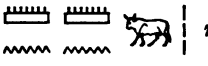
 *men* a duck.

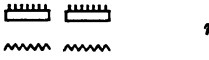
 *men* pain.

 *men* to arrive.

 *menāt* nurse.

 *menfit* soldiers.

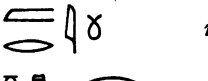
 *menmenu* cattle.

 *menmen* food.

 *menχ* {contrived, arranged.

 *menχ* beneficent.

 *mer* lake.

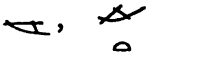
 *mera* to be wrapped up.

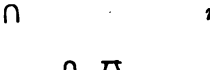
 *mer* to harm, to pain.

 *mer* oil.

 *mer* to tie.

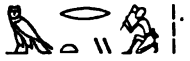
 *mer* {to love, to be loved.

 *mer,mert* desire, wish.

 *meti* ten.

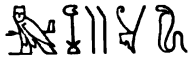
 *Merseker* a form of Athor.

 *mert* the damned.

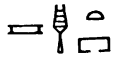
 *merti* the damned.

 *meḥ* {to be filled, to fill, fulness.

 *meḥu* cubit.

 *Māχa* Uræus goddess.

 *meḥenet* northern chapel.

 *māḥāt* tomb.

 *Meḥt* the North.

 *mes* to follow, to pass.

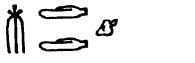
 mas to bring.

 *mes* {to be carved, to form, to give birth to.

 *mest* Mesat bird.

 *mast* leg.

 *mesṭ* sole of the foot.

 *mesṭeṭ* nostril.

 *māka* {crocodile. A symbol of evil.

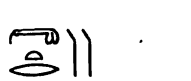
 *Mut* a goddess.

 *mut* mother.

 *mit* damned one.

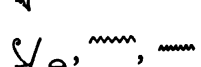
 *mitt* (*fem.*) damned one.

 *mit* the damned.

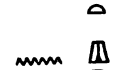
 *meter* to look.

N.

 *en* {of, at, to, by, in, as, for, etc.

 *ent* of, which.

 *en χeft* before.

 *en-χer* with.

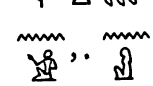
 *en χer ṭepau* (line 95).

 *na* we, us.

 *nàaiu* to be adored.

 *nàs* to be proclaimed.

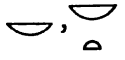
 *nàtet* corn, grain.

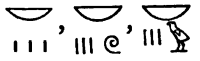
 *nà* I.

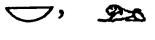
 *na* the.

 *nā* writing, scribe.

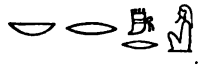
 *nini* to adore, praise.

 *neb, nebt* all, every.

 *nebu* all, every (plural).

 *neb* lord.

 *nebu* lords.

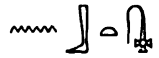
 *Neb-er-t'ra* {See *Todtenbuch*, 17, 6; 46, etc.

 *Nebt-ḥat* Nephthys.

 *Neb-χat* Nephthys.

 *nu* of.

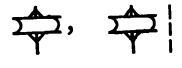
 *nub* gold.

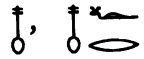
 *nebt* flame.

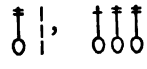
 *Nebṭ* {Lock (cirrus cloud).

 *nepȧ* grain, corn.

 *nef* to him, for him.

 *nef* {breeze, breezes, wind or breath.

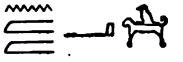
 *nefer* good, pleasant.

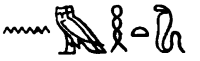
 *neferu* glories, bliss.

 *Nem* {See *Todtenbuch*, 17, 54; 153, 8.

 *nemā* new.

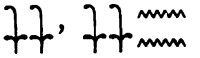
 *uem* / *nemā* } a second time.

 *nemmā* to lie down.

 *Nem-maḥet* } a goddess.

 *nemmāt* couch.

 *nemmet* block.

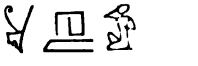
 *enen* like.

 *ennu* {to order, to arrange.

 *ennu* to touch.

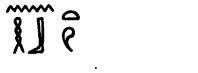
 *ennu* instant, moment.

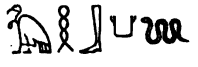
 *neràu* terror.

 *nehem* to rejoice.

 *nehes* {to wake up, to arouse oneself.

 *Nehat* {The Metropolis of the XXth or XXIst nome of Upper Egypt.

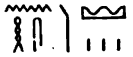
 *neḥebt* neck.

 *Neḥebka* a goddess.

 *neḥem* to deliver.

 *neḥem* to repulse.

 *enḥenti* to repulse.

 *neḥes* negroes.

 *neḥt* to rejoice.

 *Nâχâ* an enemy of Rā.

 *neχen* baby.

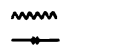
 *Neχent* {A mythological place.

 *neχeχ* enduring.

 *neχeχ* whip.

 *neχeχ* old man.

 *neχt* {strong, powerful, victorious.

 *nes* to her.

 *nesi* spectres.

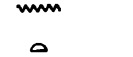
 *nesit* spectres.

 *nasp* bite.

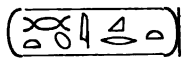
 *nesert* flame.

 *neśen* to be harmful.

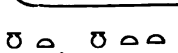
 *neśeni* destruction.

 *net* to thee.

 *Nit* Neith.

 *Nitaqert* Nitocris.

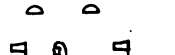
 Nitocris Pi-mentu.

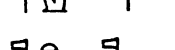
 *Nut* Heaven.

 *nut* cities.

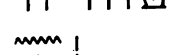
 enti what.

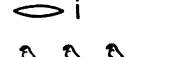
 *netnet* pure? (line 4).

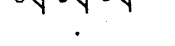
 *nutâr* god.

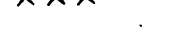
 *nutârt* goddess.

 *nutâru* gods.

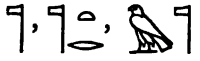
 *nutâru* gods.

 *nutâru* gods.

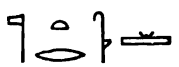
 *nutâru* gods.

 *nutârt* {goddesses, mighty ones.

 *nutâru* {cycle of the nine gods.

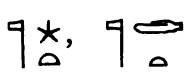
 *nutàr* divine

 *nutàr-as* divine.

 *nutrà* {strength, to protect.

 *nutàr* protector.

 *nutàr ṭūat* }divine dawn.

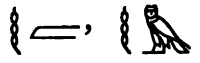
 *nutàr ṭūat* }name of a dignity.

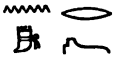
 *entes* she

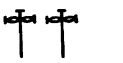
 *entus* she, her.

 *entet* thou

 *net'* to pay homage

 to be glad, rejoice.

 *net'er* to seize.

 *net'net'* to proclaim.

 *net'erau* {to overcome, to seize.

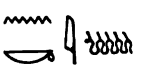
 *Net'erau* land of Seizure.

 *net'es* little.

 *net'est* little.

 *nuk* I, me, my.

 *nek* to thee, for thee.

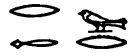
 *Nakà* {A serpent, enemy of Rā.

 *neken* destruction.

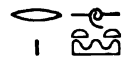
 **R.**

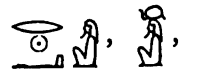
 *er* {at, to, upon, in, beyond, against.

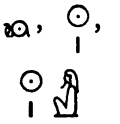
 *er* over.

 *er āa ur* exceedingly.

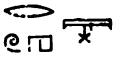
 *re* mouth.

 *Ru-stau* {The mouth of the tomb.

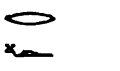
 *Rā* The sun-god.

 *Rā* The sun-god.

 *rā* {lodge, station, storehouse.

 *ruha* evening.

 *erpā* prince.

 *eref* to him, for him.

 *erma* near.

 *remu* fishes.

 *rimi* to weep.

 *remem* to weep.

 *ren* name.

 *renp* to become young.

 *renpit* year.

 *renpitu* plants.

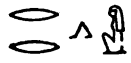
 *renen* to nurse.

 *renen* to dandle.

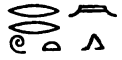
 *renent* fortune.

 *Renti* a goddess.

 *rer* (line 181).

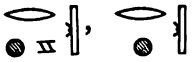
 *rer* {circumambulation.

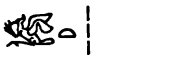
 *rer* to go round.

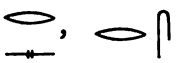
 *rerut* round.

 *reruti* gates.

 *rerem* to weep.

 *reχ* to know.

 *reχit* {mankind, mortals.

 *eres* to her.

 *res* {to rouse up, to awake.

 *resu* the south.

 *resenet* south chapel.

 *reśȧ* delight.

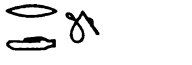
 *erek* to thee, for thee.

 *ertȧ* to give.

 *retu* legs.

 *ret* men.

 *reṭ* staircase.

 *reṭ* vigorously.

H.

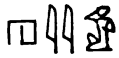
 *ha* hail.

 *ha* to go.

 *ha* to fall.

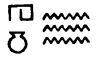
 *hai* to fall?

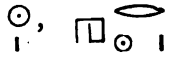
 *ha* Hail! O!

 *hi* O!

 *hamham* to roar.

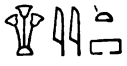
 *hen* to cry, to invoke.

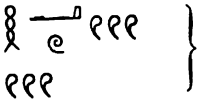
 *hen* him.

 *hru* day.

 *ḥa ḥotep* behind.

 *ḥat* the North.

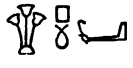
 *Ḥait* Ḥait.

 *ḥāu* members, limbs.

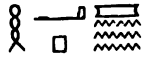
 *ḥau* {common, people, עַמֵּי הָאָרֶץ.

 *Hanebu* the Greeks.

 *ḥāā* to rejoice.

 *ḥap* to hide.

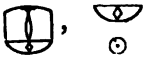
 *Ḥapi* {a genius of Amenti.

 *Ḥāpi* Nile.

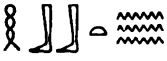
 *Ḥapi* Apis.

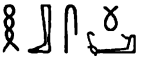
 *ḥuā* ..... (line 53).

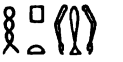
 *ḥun* baby.

 *ḥeb* festival.

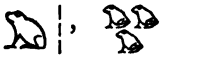
 *ḥeb* festival.

 *ḥebebet* the deep.

 *ḥebs* to clothe.

 *ḥept* to embrace.

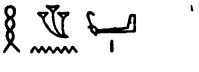
 *ḥapi* to advance.

 *ḥefnu* myriads, millions.

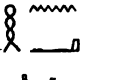
 *ḥem* to turn back.

 *ḥamemu* unborn peoples.

 *ḥemt* spouse, wife.

 *ḥen* to be repulsed.

 *ḥen* majesty.

 *ḥnā* with.

 *ḥennu* ḥennu boat.

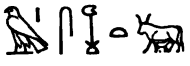
 *ḥenḥenu* slaughterers.

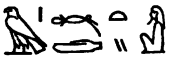
 *ḥemt* mistress, spouse.

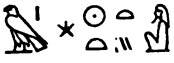
 *ḥenkset* wig.

 *ḥenqeq* throat.

 *Ḥer* Horus.

 *Ḥor-Seχat* {*See* Brugsch, Dict. Géog., p. 513.

 *Ḥer Śeṭṭi.* {Horus of Latopolis. (Brugsch, Dict. Géog., p. 520.)

 *Ḥer-ṭūatti* {Horus of the dawn.

 *ḥer* {upon, at, from, for, against.

 *ḥer* up, over.

 *ḥer ȧb* within.

 *ḥer sa* behind.

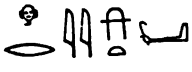
 *ḥra* face.

 *ḥrau* faces.

 *ḥra neb* {every face, everybody.

 *ḥrau nebu* {every face, everybody.

 *ḥer* to be parted from.

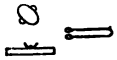
 *ḥerit* terror.

 *ḥeret* the upper regions.

 *ḥeḥ* everlasting.

 *ḥeḥ* millions.

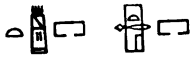
 *ḥesb* design, thought.

 *ḥesbṭ* to reckon.

 *ḥesiu* favoured ones.

 *ḥet* house.

 *ḥet* temple.

 *ḥet ā* great house.

 {*Ḥet bennu*} the bennu house.

 *ḥet ur* {house of the aged one.

 *Ḥet-ḥer* Athor or Hathor.

 *Ḥet-Seb* House of Seb.

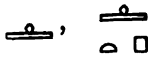
 *ḥā* name of a dignity.

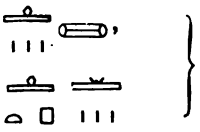
 *ḥāti* hearts.

 *ḥetep* cup.

 *ḥotep* {the beginning, each.

 *ḥotepau* prime, beautiful.

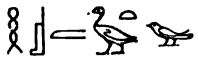
 *ḥotep* {peace, to set, to rest.


ḥotepau offerings.


ḥotep-āau chiefs.

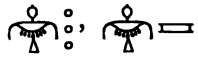

ḥetep hru daily.

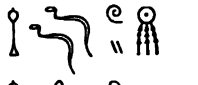

ḥetem to annihilate.

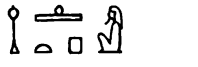

ḥetem to destroy.

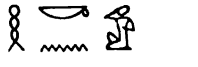

ḥat' white.


ḥat' white crown.


ḥat' silver.


ḥet't'ui light.


Ḥat'-ḥetep.


ḥeken to cry out.

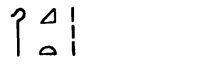

ḥehennu hymns.

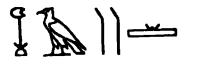

ḥekauti {might, power, enchantments.


ḥeq beer.

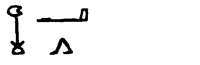

ḥeq ruler, governor.


ḥeqt queen.


ḥeqt kingdoms.


χ^a to measure.

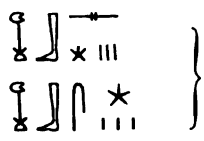

χait ruin.


χā to yield.


χau thousands.


χab crescent.


χaut table.


χabesu constellations.


χat body.


χat body, belly.


χā {to rise (as the sun).


χā crown.


χāu crowns, diadems.


χā crowned.


χaχa stars, starlight.


χu to protect.


χu shining.


χu a whip.


χu, χut {glory, glorious splendour.


χu, χut beatified spirit.

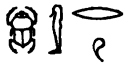

χutu beatified spirits.


χebit shade.


χebit {*See* Brugsch, Dict. Géog., p. 568.


χeperȧ a god.


χeper to become.


χeperu a form (*ȧru* ?).


χepeś a thigh.

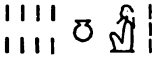

χeft with, when.

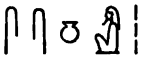

χeft enemy.


χefti enemies (masc).


χeftit enemies (fem.).


χem {to overthrow, to be destroyed, to be ignorant.


χemennu eight.


χemennu eight.

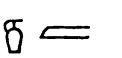

χemtu bronze.

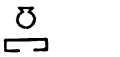

χen to carry, to convey.


χenȧ {to be imprisoned, held captive.


χnum Chnumis.


χnum Chnumis.

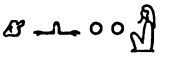

χnum to join, unite.


χennu interior.

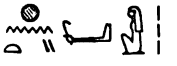

χennu invocations.


χennu rebellion.


χent among.


χent-ȧn-ma a deity.


χonsu ren II {Chonsu of the double name.

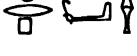

χentiu priestesses.


χer {to, with, in presence of, before.

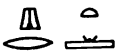

χer to fall.

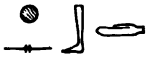

χer having, under.


χer-ȧba. line 94.


χerp chief, prince.


χer neter {hell, the nether world.

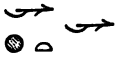

χert {to go round, circuit.


χesbet lapis lazuli.

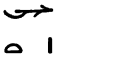

χesef to repulse, stop.


χesṭ (for *χesef*) {to repulse, drive back.

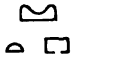

χet flame.

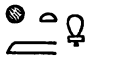

χet after.


χet to cut.


χet to follow.

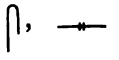

χet thing, things.


χut horizon.


χetem {to seal, to shut, shut up place.

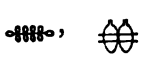

χak-ábu enemies, foes.

 S.


s her, she.

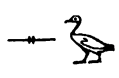

sa to know.


Sau a god.


sa {to guard, protection.


sa behind.


sa person.


sa to crush.

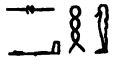

Sa Sais.

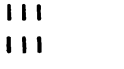

sa thirty.

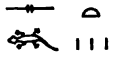

se son.

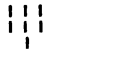

saru to go (?)


sa-ānχ to make line.


sāḥ mummy, form.


sas six.

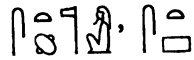

sāśt to multiply.


sefχ seven.


su {it, him, he, she, her.


s-usexχ to make great.


suś to worship.


Sut a god.


sut'a {to protect, to drive away.


sab jackal.

 *Seb.* a god.

 *sba* door.

 *sebu* stars.

 *sebau* enemies.

 *sebeχ* to protect.

 *sȧp* examiner.

 *sep* a time.

 *sep* II twice.

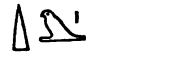
 *sep* III thrice.

 *sep* IV four times.

 *sepaḥu* to thrust.

 *sept* nome.

 *Septi* a god.

 *septi* to provide, provision, to be provided.

 *sef* yesterday.

 *sef* baby.

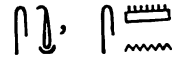
 *sam* grass, vegetables.

 *smā* to slay.

 *smu* copper, gold.

 *smu* gold, copper.

 *sem-tàiu* pilot, to lead.

 *smen* to be established.

 *smer* name of a dignity.

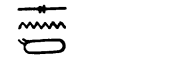
 *sems* elder.

 *smat* half month.

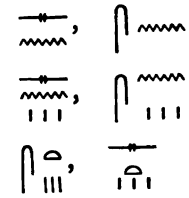
 *smātχeru* to make triumph. to

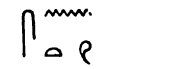
 *Samti.* (line 258).

 *samti* shooters.

 *sen* to pass.

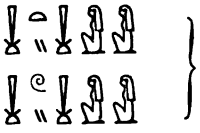
 *sen* second.

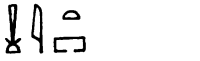
 *sen* they, their, them.

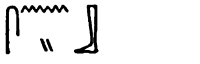
 *sent* (line 383).


senà brother.

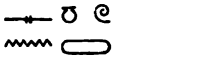

sentà sister.


senit two sisters.


senàt orbit.

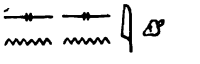

sneb to heal.

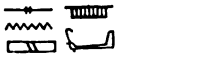

senen image.


sennu cakes.


senehep to come forth.


sens to invoke.

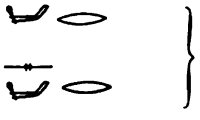

sensenà to smell.


seneś to open.


sentrà incense.


sent {terror, fear, to be afraid.


Senketi Asiatics.

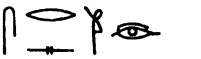

ser to be exalted.

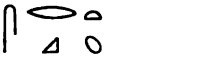

ser to proclaim.

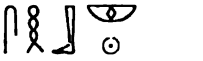

ser to beautify.

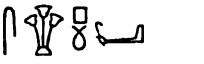

śeràu plants.


seref warmth.


seres to arouse.


Serqet a goddess.


seḥeb to make festal.


shap to conceal.


seḥen command.


shur to address.


seḥer {to repulse, drive away.


s-ḥotep {to make propitiation.


saḥ-χepeś (line 258).


saḥu counsel.


suḥt {egg, son, daughter.

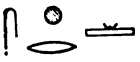

shaʻ ur {Great illuminator.

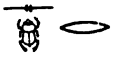

seχa to proclaim.


seχem {to be strong, to prevail.


Seχem {Brugsch, Dict. Géog., p. 737).


seχem shrine.

 *seχer* plan, design.

 *s-χeper* to create.

 *seχer* to overthrow.

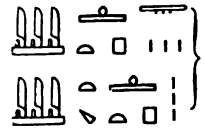
 *seχeru* {castaways. / castaways (*fem.*)

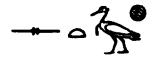
 *Seχet* a goddess.

 *seχet* the *seχet* crown.

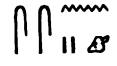
 *seχt* to weave.

 *Seχet-Áaru* (p. xxi).

 *seχet-hotepu* {*See* Brugsch, Dict. Géog., p. 548.

 *s-χut* to glorify.

 *Sesu* {*See* Brugsch, Dict. Géog., p. 752.

 *sesen* to smell.

 *seś* to divide, to open.

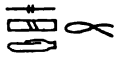
 *seś* to pass.

 *seśau* {letters, writing, pictures.

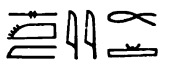
 *seśep* to receive.

 *seśep* light.

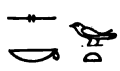
 *seśsaut* deprived.

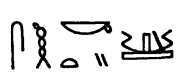
 *seśeṭ* tiara.

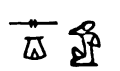
 *seśeta* to hide, conceal.

 *sekemi* to make complete.

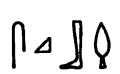
 *Seker* Socharis.

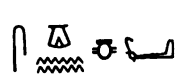
 *sekt* to decay.

 *sekti* boat.

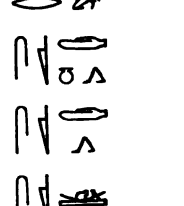
 *seq* to be silent.

 *seqa* to gather.

 *seqeb* to refresh.

 *seqenen* {to supply, to anoint.

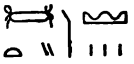
 *seqer* to imprison.

 *seqeṭ* {to traverse, to travel, to make to go.

 *sat* seed.

 *sati* lit. "sowing."

 *Sati* a goddess.

 *Sati* Asiatics.

 *satu* ray, beam.

 *set* country.

 *set* they, them.

 *set* smell.

 *sti* smell.

 *set* flame.

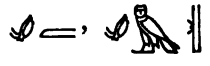
 *setu* to provide.

 *sta* to be towed along.

 *sta* flood.

 *sotepu* selections.

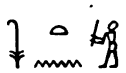
 *setef* to sacrifice.

 *sotem* to hear.

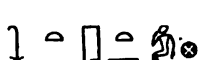
 *sotemet* (line 84).

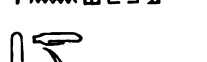
 *suten* king.

 *suten* king.

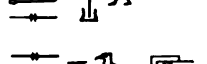
 *suten* king.

 *suten* royal.

 *Suten-ḥet-se* (line 256).

 *set* wide, extended.

 *stes* to make rise.

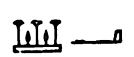
 *seṭeqa* to hide.

 *seṭeqa* to hide.

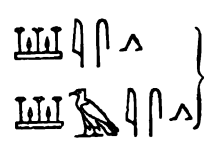
 *set'ebu* disasters.

 *ster* to lie.

Ś *or* SH.

 *śā* {to traverse, to begin, to arise.

 *śaā* hundred.

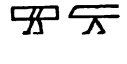
 *śaās* {to traverse, to pass.

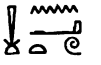
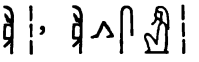
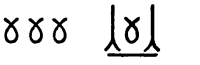
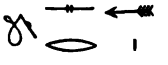
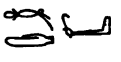
 *śai* destiny.

 *śa* book, scroll.

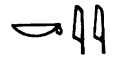
 *śat* writings.

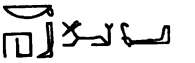
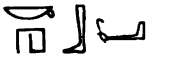
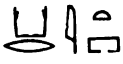
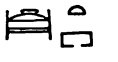
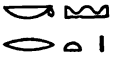
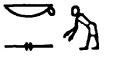
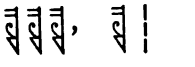
 *śaṭ* slaughters.

	*Śu*	A god.
	*śu*	empty.
	*śep*	to be blind.
	*śeps*	{venerable, august.
	*śefit*	exceeding.
	śefit	terror.
	*śem*	to go, travel.
	*śemem*	to flame, burn.

	*śenātu*	repulse.
	*śerau*	young ones.
	*śesu*	{followers, servants.
	*śesu*	bandages.
	*śeseru*	arrows.
	*śat*	place, station.
	*śe[ta]*	to cover, to veil.
	*śaṭ*	to proclaim.

 K.

	*k*	thy, thee, thou.
	*ka*	bull.
	*ka*	bull.
	*ka*	genius, image.
	*kat*	works.
	*ka*	high.
	*ki*	another.
	*kua*	I.
	*Kebti*	Coptos.

	*keheb*	attack, assault.
	*kahab*	to seize.
	*kahab*	to butt, to strike.
	*kras*	{to bury, sarcophagus.
	*kerȧt*	coffin.
	*kerȧt*	sarcophagus.
	*Kert*	Kert.
	*kes*	homage.
	*kesu*	bones.

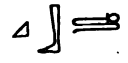
 *Keskeset* {Appolinopolis parva.

 *kaṭ* to build.

 *kekiu* darkness.

 *qa* height, to be high.

 *qa-ā* needy of hand.

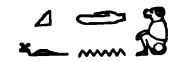
 *qab* interior.

 *qebā* (line 79).

 *qebh* refreshment.

 *Qebh* {an old name for heaven.

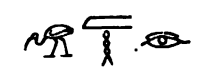
 *qebeḥ* libationer.

 *qeften* monkey.

 *qefāu* virtues.

 {*qam* to finish. *ân qam* endless.

 *qema* to make, create.

 *qemaḥ* to look.

 *qen* defect, weakness.

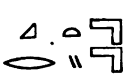
 *Qemt* Egypt.

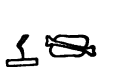
 *qenu* cavalry.

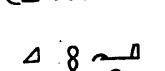
 *qenu* strong.

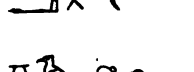
 *qenṭ* rage.

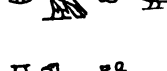
 *qarti* orbits.

 *qarti* circles.

 *qerut* posterity.

 *qāḥ* arm.

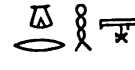
 *qa* void, empty.

 *qa* to perish.

 *qer* in silence.

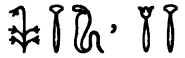
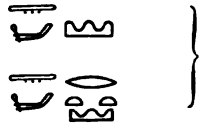
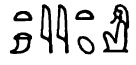
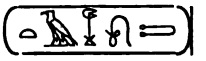
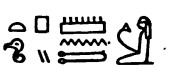
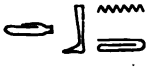
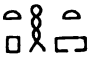
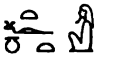
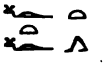
 *ḳereḥ* night.

 *qerḥ* night.

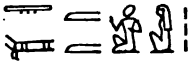
 *qatu* a demon.

 *qetiu* labourers.

 T.  T.

		thee, thy, thou.
	*Ta-ḥat'*	Upper Egypt.
	ta	land, earth, country.
	*taiu*	lands, countries.
	*Taiu*	Upper and Lower Egypt.
	*Tamer*	Egypt.
	*Ta-rekà*	(?) (line 55).
	*Tasert*	See *Todtenbuch*, 64, 28, etc.
	*Tatanen*	See *Todtenbuch*, 15, 40.
	*ta*	burning.
	*tat*	bread.
	*ta*	fire.
	*Tait*	(line 474).
	*tef*	father.
	*Taχuāt*	Queen of Necho II.
	*Ta-śere-pi-mentu*	mother of the royal scribe Amen-hotep.
	*tu*	evil.
	*tua*	me.
	*tun*	to stretch the legs.
	*tui*	that.
	*tut*	for.
	*tut*	image.
	*ṭeben*	round, circuit.
	*tephet*	storehouse.
	*Tefnut*	a god.
	*teftef*	to rejoice.
	*tem*	not.
	*Tmu*	a god.
	*Tmu*	a god.


to be bowed.


tememmu mortals.

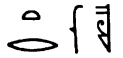

ten ye, your.

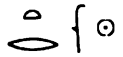
ten that, this.


ten How!


tennu how great, how much.


tennu to be divided.


tra willow.

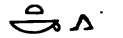

tra season, time.

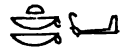

traiu two seasons.


Teḥuti Thoth.

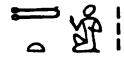

Taḥuti-ḥotep.


teśer red.


teken to enter. to come.


tekek to injure.


tet to seize, carry off.


tet people.

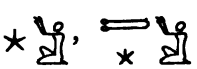

tut placed.


temsu indictments.

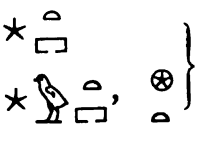

ṭa to give, to be placed, given, to give.


ṭaṭu to give.


ṭūau to worship, to adore.

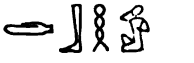

ṭūau to worship, to adore.


ṭūait adorations.


ṭūat nether world, hell.

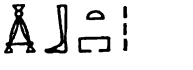

Ṭūa-mut-ef A genius of Amenti.


ṭeb to shut.

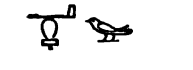

ṭebaḥ to pray.


ṭeb to be cut.

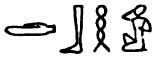
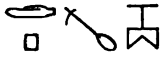
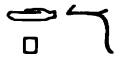
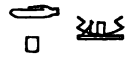
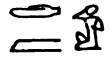
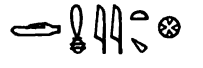
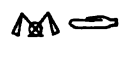
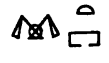
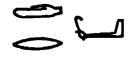
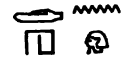
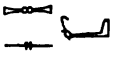
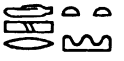
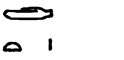
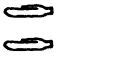
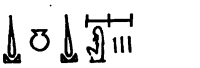

ṭeb to be furnished with.

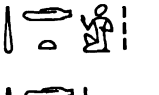
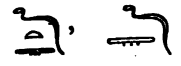
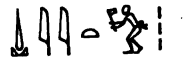

ṭebt tabernacles.


ṭebu nosegays.


ṭebā to be sealed, to seal.


ṭbāu myriads.

	*ṭebu*	fingers.
	*ṭebḥ*	to pray.
	*ṭep*	paddle.
	*tep*	taste.
	*ṭep*	head.
	*ṭep re*	(line 6).
	*ṭep*	boat.
	*ṭem*	to proclaim.
	*ṭem*	knives.
	*ṭemati*	wings.
	*ṭemit*	town.
	*ṭemṭ*	to gather.
	*ṭemṭet*	scaffold.
	*ṭenḥu*	wings.
	*ṭenṭen*	courage, valour.
	*ṭer*	to destroy, break.
	*ṭeḥen*	{to prostrate oneself.
	*ṭeḥen*	{to make obeisance.
	*ṭeḥert*	terror.
	*ṭes*	{to rise, lift up oneself.
	*ṭes*	to tie, to arrange.
	*ṭeśer*	blood.
	*Ṭeśertet*	{*See* Brugsch, Dict. Géog., p. 965.
	*ṭet*	hand.
	*ṭeṭ*	hands.
	*ṭaṭṭuṭ*	{to establish, make firm.
	*Ṭaṭṭu*	{*See* Brugsch, Dict. Géog., p. 978.
	*t'a*	strength.
	*t'ātu*	quadrupeds.
	*t'at'anutsu*	powers, gods.
	*t'am*	power (line 70).
	*t'ent'en*	{confidently, boldly.
	*t'er*	all.

	*Teruti*	name of a place.		*t'eṭ*	to say, to speak.
	*t'erenti*	because.			
	*t'es*	to destroy, cut.		*t'eṭtu*	words, voices.
	*t'esef*	himself.			
	*t'esek*	thyself.			
	*t'śa*	cakes (?).		*t'at*	devil, demon.
	*t'et*	body.		*t'ai*	devils.
	*t'et*	for ever, everlasting, eternity.		*t'it*	devils (*fem.*).

Name of a place, the reading of which is doubtful.

 ....





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